THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

FOR APRIL, 1802.

A judicibus oratio avertitur, vox in coronam turbamque effunditur.
Cic. Orat. pro Flacco.

ORIGINAL CRITICISM.

Mounier, *on the Influence attributed to Philoſophers, &c. on the French Revolution.*

(Concluded from the Appendix to Vol. X. P. 492.*)*

OF the Abbé Barruel's Memoirs of Jacobiniſm it was not unjuſtly ſaid, we believe, by the Monthly Reviewers (a ſet of men, whoſe opinions, in general, we are not apt to adopt) that the author grew feebler and feebler, in reſpect to his evidence, in proportion as he advanced towards the cloſe of his work. The ſame judgement may, in our opinion, with no leſs juſtice, be paſſed upon the three parts, into which M. Mounier has divided his book. He is ſpecious in the firſt; ſuperficial in the ſecond; and, in the third, ſomething that is worſe, as well as weaker, than either; while, in all the three, the coolneſs and confidence are unequalled, which he openly diſplays in contradicting himſelf.

Having, in our former Number, ſhown, at ſome length, that M. Mounier's performance is nothing more than an apology for the pernicious philoſophiſm of France and its profeſſors, there will be the leſs need now to dwell, with extraordinary minuteneſs, on the remainder of the work, which uniformly tends to the ſame object. In the firſt part, as has been ſeen, he would have us believe, that the philoſophers had no influence whatſoever in producing the revolution. In the ſecond, he exculpates the freemaſons, and in the third part the illuminati, from all concern in the ſame memorable event. But, as thoſe three celebrated ſects are pretty nearly united in their views, and agreed in their principles, it would be irkſome to the

reader, as well as to ourſelves, by following M. Mounier over ſimilar ground, again to attempt a refutation of the ſame arguments, and to enter our proteſt againſt the ſame opinions. Inſtead, therefore, of expoſing him, by a formal analyſis of the ſecond and third parts, we have formed the reſolution of making him expoſe himſelf in the following ſhort, but ſatisfactory ſpecimens, ſelected from the two parts laſt mentioned, of the characteriſtic qualities therein moſt conſpicuouſly diſplayed.

M. Mounier's Reaſoning.—"I acknowledge (ſays he) that the lodges of freemaſons might eaſily have become a centre of union for (political) conſpirators; nor do I by any means doubt the right, which belongs to the public authority, to watch over all ſecret ſocieties, and to prohibit them by law, the moment that there are juſt ſuſpicions, of their intriguing againſt the tranquillity of the ſtate. I ſay *ſuſpicions*; for there is no need of *proofs*, in order to put an end to aſſociations vicious in their very nature," p. 148.—"We cannot but approve of the efforts of the Duke of Bavaria to ſuppreſs this ſociety (the Illuminati.) As legiſlator, he was bound to forbid it for the (in) future, under ſevere penalties: but, there exiſted no right to puniſh the Illuminati, on account of their opinions. It was eaſy to refute their falſe ſyſtems; and the vexations to which they were ſubjected were by no means proper to make them ſenſible of their errors:—Neither ought they to have been puniſhed for having formed a ſecret aſſociation; for, in a well-regulated ſtate, an action is never condemned as criminal, without an antecedent law. If it were otherwiſe, no citizen would be ſecure." Pp. 189, 190.—Now, ſuppoſing M. Mounier to have been in the place of the Duke of Bavaria, we would aſk, from the above logical reaſoning, whether, as a legiſlator, he would entirely have ſuppreſſed and puniſhed the ſocieties of freemaſons and illuminati? or whether, like his Serene Highneſs of Saxe-Weimar, he would have enrolled himſelf in the latter ſect,* reſolved not to diſturb the beautiful "progreſs of the human mind?"

M. Mounier's Accuracy.—"He (Dr. Robiſon) places, in the number of Martiniſts, the Abbé Maury, now a Cardinal; although he conſtantly oppoſed the maxims of anarchy, as well as the eſtabliſhment of a free conſtitution; and although he defended, with great firmneſs and talents, a doctrine too favourable to ſuperſtition and arbitrary power. In ſhort, Dr. Robiſon names *me* alſo. In three different editions, Dr. Robiſon has named me among the members of a

* The Duke of Saxe Weimar has the honour to be reckoned among the number of thoſe Princes of Germany, who had the *wiſdom* and *good ſenſe* to ſuffer themſelves to be illuminated; and he was known in the order by the name of . . . . "The Marquis de Conſtanza declared, that nothing more was neceſſary in Germany, than two illuminated Princes, ſurrounded with illuminati;"—(Mounier, p. 188,) and we really believe, that much might have been done by ſuch a junto.

Martiniſt

Martiniſt lodge. One party may conſider this quality as an honour, others as a ſubject of blame; but it does not belong to me, and it is my duty to ſay ſo." Pp. 168, 169.—After the moſt attentive peruſal of Dr. Robiſon's able work in various editions, juſtice obliges us to give our evidence moſt peremptorily againſt this aſſertion. The name of M. Mounier is no where mentioned as a Martiniſt, or an Illuminatus, by the learned Profeſſor of Edinburgh; although that of *Meunier* or des Meuniers (the ſame, we ſuppoſe, who is noticed by our author himſelf in his *Recherches*) does certainly occur; and that gentleman, without doubt, was a very active revolutioniſt. Of a man who lays claim to ſo much credit, accuracy, and information as our author, we ſhall not go ſo far as to ſay, that he "cannot *write* his own name;" but we may be permitted to admire, with due reſpect, the ſingular acuteneſs, with which he appears to recognize it, *when written by others!* From accurate attention, let us now turn to a ſpecimen of

M. Mounier's Conſiſtency.—On this ſubject, we imagine, it will not be neceſſary to enlarge greatly in this place; as, in the former part of our review, we entered into details, which were pretty ſatisfactory.—"It was in the year 1767 (ſays he) that M. Weiſhaupt, Profeſſor of Laws in the univerſity of Ingolſtadt, in Bavaria, in order to remedy the evils, which ſuperſtition and ignorance bring upon mankind, took the reſolution of contributing to the encouragement of talents and virtue, and of ſurrounding the ſovereign power with perſons moſt capable of directing it by their councils, and of cauſing the exerciſe of authority to be placed in the *pureſt* hands." P. 174.—"The end propoſed for (to) the Illuminati Majores, was to diſſeminate truth, and cauſe virtue to triumph; to protect and to recompenſe talents; to direct the education of youth; to deprive vice of power, and to confer it on honeſt men; to bind inſenſibly the hands of the wicked, to govern without ſeeming to command them; to ſurround the powers of the earth with a legion of indefatigable perſons, directing all their efforts, according to the plan of the order, towards the happineſs of the human race; to eſtabliſh an univerſal empire, without deſtroying civil ties; inſomuch that the different governments might exerciſe every other power, but that of preventing the order from rendering virtue triumphant." Pp. 180, 181.—From ſuch an account it would appear, that M. Mounier is of opinion, that the motives, at leaſt, of Weiſhaupt, the founder of this ſociety, were pure and virtuous. Stop, reader, not quite ſo faſt. The opinions of an author, eſpecially on a complicated ſubject, need not be juſt ſo immutable as the laws of the Medes and Perſians; and what he thinks proper to expreſs, in one page of his book, need not exactly coincide with what ſtrikes him in another. That M. Mounier agrees with us in this liberal way of thinking cannot poſſibly be doubted, from the information conveyed at p. 199, where he tells us, that ſome of the Illuminati "were ignorant of what has been ſince known, that Weiſhaupt, and his intimate friends, recommended to act with diſſi-

mulation, in order the better to obſerve the actions of others. They did not know, that ſeveral of their chiefs had adopted the grand principle, ſo fruitful in crimes of every kind, that *it is allowable to do evil*, in order to arrive at good. They did not know the motives, and the conduct of ſeveral men of vile character, who entered the aſſociation, merely with the hopes of indulging in vice with impunity. One of theſe was ſo very indifferent to every principle of morality, that a plan, which had not been put in execution, was found among his papers, for forming ſocieties of illuminated women, who might ſerve the intereſts of the order: there were to have been two claſſes, one of virtuous women, the other of immodeſt women." P. 200.—" M. Weiſhaupt himſelf, who was conſtantly exhorting his diſciples to become perfect in virtue; to contribute, by their example, to the re-eſtabliſhment of good morals; nevertheleſs *encouraged one of them to ſteal*, for the library of the order, ſome books from a monaſtery; and it is not in this alone that he ſwerved from the principles of morality." P. 201.—" What deplorable weakneſs may be united with the greateſt talent! Weiſhaupt wiſhes to reform the world, to deſtroy vice, and render virtue all-powerful; yet he obeys his paſſions; and in order to ſave his own honour, and that of an unfortunate woman (whom he had ſeduced), he renders himſelf guilty of the crime of abortion!" P. 202.—Here, then, is this virtuous teacher, whoſe motives, juſt before, were ſo pure and unſullied, at once admitted, by his eulogiſt, to be a hypocrite and a thief, a ſeducer and a murderer! But this is not all—M. Mounier is a good Catholic; and is reſolved to make repentance and abſolution of courſe follow the acknowledgement of crimes; ſo that the lucky ſinner, having cleared off his ſcore, may be ready for the commiſſion of freſh enormities. " It belongs to magiſtrates (ſays he) to puniſh criminal actions: it belongs to men of honour to brand with ignominy triumphant vice: but he whom the laws have not affected, who repents of his faults, and has fallen into misfortune, ought no longer to inſpire any other ſentiment but (than) indulgence and pity." P. 201.

Quis talia fando
Temperet à lacrymis?———

Good, innocent gentleman! It is the firſt time we ever heard of your *Verbeſſerte Syſtem der Illuminaten** having the fortune to impoſe upon any ſingle individual of common ſenſe.

" * Improved Syſtem of the Illuminati."—This was the title which Weiſhaupt gave to the new-modelled account of his doctrines, publiſhed by him after his eſcape from Bavaria, and from which M. Mounier's ideas are moſtly taken. But this pretended ſyſtem never will impoſe upon any unbiaſſed perſon, who has ever looked into the letters that paſſed between Philo and himſelf, and of which ſome ſpirited tranſlations are given by Profeſſor Robiſon.

M. Mou-

M. Mounier's Facts.—" A German author (ſays he) Girtanner, believed, that there exiſted at Paris, a particular club, ſpecially employed to diffuſe revolutionary principles, and that it was denominated the *Club de la Propagande*. He traced its exiſtence as far back as 1786. There was not, however, in effect, any other propagande but (than) the zeal of all partizans of the revolution, who, in all circumſtances of which they could take advantage, have exerted themſelves, in order to augment the number of their proſelytes. The author of the *Memoirs of Jacobiniſm* improves on Girtanner. He eſtabliſhes the propagande in the committee of the Grand Orient at Paris from the year 1776," Pp. 155, 156, and ſo the exiſtence of the propagande is entirely in the fancy of M. Girtanner, who has been copied and improved upon by the Abbé Barruel and Dr. Robiſon.—Shall you then make us believe, M. Mounier, that you are *really* ſo ignorant and ill-informed, as to have no knowledge of the various *public documents* relative to this eſtabliſhment, that were equally open to yourſelf, and to thoſe gentlemen; and one of them no leſs than the official report of the city of Straſburg to the National Convention? This paper was drawn up for the purpoſe of ſetting forth the extreme hardſhips which had been ſuſtained by the whole department between the Rhine and the Moſelle, as well as by the city of Straſburg itſelf, in complying with the orders of the Convention; but, particularly, *in conſequence of the eſtabliſhment of the propagande revolutionnaire*. That body was conſtituted, and had its firſt public meeting at Straſburgh, in the Cathedral, on the 27th Nivoſe, 2d year of the Republic under the auſpices of Monet, the worthy Mayor of that period. Its firſt act is ſtated to have been a formal abolition of *Chriſtianity*, and a dedication of the Cathedral to *reaſon*; and the regiſtration of the deed to that effect is ſubſcribed with fifteen names, all of them of men who have figured in the revolution. The propagandiſts, as it appears, wore long cloaks, long ſabres, hanging over them, enormous muſtachios, and ſcarlet, or bear-skin caps; and, thus equipped, they paraded the ſtreets, and harangued the troops and the people. They were ſet openly over the countries between the Rhine and the Moſelle; and certain choſen ones, without diſtinction of dreſs, went acroſs the Rhine into Germany. The propagandiſts lodged in a college: they had a guard of honour, conſiſting of twelve men, aſſigned them by General Dieche, together with orderly men, both on horſeback and on foot. Their ſubſiſtence, according to the memoir in queſtion, had coſt no leſs than 40,000 livres; and their table was ſupplied, by requiſition, with the moſt coſtly viands; a deſert of ſweetmeats, Cyprus wine, liquors and chocolate, &c. of which the expence is all diſtinctly ſtated. The French edition of this paper for the emolument of thoſe, who, like M. Mounier, may not underſtand German, is entitled *Recueil des Pieces authentiques, ſervant à l'hiſtoire de la Revolution à Straſbourg*; Straſbourgh, Ulrich, 1794. And the German reader will find the whole related with extracts from the original, in a meritorious publication, the *Revolutions Almanach, von*

1797—*Göttingenbey Dieterich*; where many other reſpectable authorities are referred to.—" We take this trouble, ſays the editor, in conſequence of the prodigious aſcendency which the propagandiſts have now every where acquired; and, particularly, on account of the impudence of ſome of their abettors, who even go the length of denying their exiſtence!" *(geradezu weggelaüchnet wurde.* VI. St. p. 164.)

One of the moſt important employments of the propagandiſts of Straſburg was at the poſt-office, where they opened all ſuſpected letters, and boldly put their ſeal upon them. The chief objects of their ſuſpicion, however, ſeem to have been good *bills of exchange*, which were ſure to be conſidered as contraband articles. When any ſuch were found, they immediately ſeized them, and having taken them out of the letters, encloſed the amount in *aſſignats*, (then at a diſcount of more than 12 per cent.) with theſe words to the perſon to whom they were addreſſed: " We ſend thee the value. It muſt be indifferent to thee, whether this bill be changed here or there." Monet, the Mayor, whom we have already mentioned, guillotined a butcher of Straſburg, for puſhing the cook-maid of the propagande out of his ſtall, whereby ſhe fell into the kennel. The butcher, indeed, enjoyed the uncommon favour of a trial; on which it was proved, to the ſatisfaction of the court, that he perfectly knew *who* the cook-maid was; and that ſhe had, more than once, exerciſed the privilege of putting perſons under an arreſt for miſdemeanours and inſults. He was, therefore, plainly guilty of contemptuous behaviour to the *Conſtituted Authorities*, which, by the law, is *leze-nation!!!*—Was there then a propagande? or, is this all a dream?—Reader, the exiſtence of the propagandiſts is an affair entirely of the *imagination*. It is a mere fancy, (and you may truſt to M. Mounier) which was, at firſt, ſpun in the brain of a German, copied and improved by the ingenuity of a Jeſuit, and propagated and adorned by the eloquence of a Scotchman.

Before we quit this ſubject of the propagande, which is extremely curious, we beg leave to ſtate to thoſe, who may be deſirous of collecting authentic anecdotes concerning the French Revolution, and the French conqueſts, that a ſcene of nearly the ſame ſort was acted in the department of the Lower Rhine; a wide diſtrict was completely revolutionized, in ſix or eight months, by ſeven illuminés, or propagandiſts (which is another name for the ſame deſcription of perſons) at Mentz. By their exertions, that noble city was ſoon put into the hands of Cuſtine, the Republican General. A Convention, conſiſting of about 250 perſons, was formed, all peaſants, or at leaſt the very dregs of the people; and every land-proprietor and man of property fairly driven from the place. What is peculiarly remarkable in this revolution is, that it was brought about and conſummated, by the pure operation of *Jacobiniſm alone*, under the protection, it is true, but without the actual interference, of Cuſtine's army. We regret not having room to detail a few of the particulars, as they furniſh a leſſon at once memorable and inſtructive. We refer the curious

curious reader to an authentic account of the whole, entitled, *Darſtellung der Mainzer Revolution, oder um ſtändliche und freymüthige Erzehlung aller Vorfallenheiten, die ſich ſeit dem umſtandenen Franzoſiſchen Revolutionſkrieg zugetragen, &c. mit nöthigen Beylagen. Frankfurt u. Leipzig* 1793—Duod. As alſo another precious piece, entitled, *Mainz im Genuſſe der durch die Franzoſen errungenen Freiheit und Gleichheit, oder die Leiden der treuen Mainzer Burger, unter dem Joche der Franzoſen und Klubbiſten*—mit allen Beylagen, 1793.—They are both choice morſels of *Revolutionary Hiſtory*, and, for the benefit of mankind, they ſhould be tranſlated into all languages, but particularly into Engliſh. To the ſober, or wealthy citizen of any country, where the eſtabliſhed government is about to be overturned, we may truly ſay, *Mutato nomine, de te fabula narratur.*

In conſidering the whole nature and tendency of the work before us, we cannot help expreſſing our ſurprize, that any man like M. Mounier, who had a good name to loſe, ſhould deliberately have ventured to give it to the world. It is aſſerted by M. Girtanner (the ſame gentleman whoſe powers of imagination have been celebrated by M. Mounier) that of all nations on earth we are the one moſt *eaſily impoſed upon*: but it would require a degree of cullibility ſtill more tranſcendant than ours, to ſwallow ſo much as the tenth part of what our author has here ſet before us. We leave it to himſelf, and to M. Girtanner to decide, whether the intellectual ſtomach of France or of Germany be equal to the effort.

The motives which probably might weigh with the preſent writer, to new model his opinions, and to preſent them to the public in a more popular dreſs, may, poſſibly, be conjectured, if they cannot be diſcovered. The bold and manly ſtrain of his former writings had offended alike his old friends in France, and his new friends in Germany; and his ideas of government, and his views of religion and liberty, were ill calculated to accord with the revolutionized taſte of the one, or the illuminated notions of the other. It is true, his character ſtood high, in Britain, as a virtuous and conſiſtent, though perſecuted, patriot: yet, on the continent, he was regarded as a ſingular and a marked character; too much devoted to freedom, civil and religious, eaſily to coaleſce with any ancient government; and too moderate and rational for the genius of a republic, by which both had been deſpiſed and trampled under foot. Whether by his preſent endeavours to conciliate all parties, he may, like the Old Man in the fable, gain the ſuffrage of none, we ſhall not, by any means, take it upon us to determine. But neither his new-modelled ſyſtem, nor his abominable trimming, nor his affected candour, ſhould have drawn from us any thing more than a tranſient indignation, had we not ſeen the literary character of the nation attacked in the perſon of our countryman Dr. Robiſon, whom we juſtly regard as one of its brighteſt ornaments: for ſurely no man, not even Mr. Burke himſelf, in theſe days of degeneracy and eventful innovation, has made a nobler ſtand for the virtue, the morals, and the real honour of Europe.—The

qualities which Dr. Parr has ſo elegantly attributed to a learned and accompliſhed character of the univerſity of Oxford *, may, with at leaſt equal propriety, be enumerated as belonging to this illuſtrious philoſopher; ἡ ἀπολυμαθία, ἡ ἀμπειρία, ἡ ἰυθυλία, ἀγχίνοια, ἡ ἐλευθερίοτης, ἡ φιλοπονία, τὸ σεμνὸν, τό ἔπεικὲς, τὸ φιλόφιλον, τὸ φιλόξενον, καὶ φιλοκαλον.

In regard to Dr. Robiſon's moſt uſeful work, we cannot think that M. Mounier has ſucceeded in overthrowing its authenticity. In an inveſtigation, of which the nature was peculiar, and the objects diſtant and various, doubtful opinions might be maintained, and trifling errors be committed: but nothing has been offered, by the preſent writer, that is capable of invalidating either his main facts, or arguments. From ſeveral obſervations of M. Mounier, we ſhould be almoſt tempted to doubt, whether that gentleman had ever *read* the book which he is ſo deſirous to undervalue. For example, we have been unable to diſcover (as has been noticed above), that he is, in any part of it, branded with the appellation of a freemaſon, a Martiniſt, or an illuminé. Neither is it any where affirmed, by the Profeſſor, as he alledges, that the union of the orders, in the commencement of the Revolution, was propoſed by a freemaſon; nor that Mirabeau was at the head of the democratic party at Paris. On the contrary, as to Mirabeau, we find it expreſsly ſaid, that this celebrated character was ſkilled in the intrigues, and devoted to the principles of, a court; and that he would with willingneſs have ſold himſelf to the Miniſters of Lewis XVI., had they had ſufficient addreſs to have tranſacted the purchaſe.

As to the real, immediate, or direct influence of the illuminati upon the French Revolution, probably the candour of Dr. Robiſon will admit that he was miſtaken; although it is beyond a doubt, that the influence of the dangerous and profligate doctrines they had taught ſoon became extenſive in ſeveral countries of Europe, and operated in France as *one* of the cauſes of the overthrow of the government. We believe the truth to be, as is well ſtated in the commencement of the account of the revolution at Mentz, (a work which we have already noticed with applauſe) that the order of the illuminati was actually *diſſolved* about the month of February 1786 (*völlig aus einander ging*); but that ſo early as in May following, a ſect far more pernicious to ſociety, and far more dangerous to the ſtate, roſe upon its ruins. This was no other than the ſociety of the *Propagandiſts*. Their principles were completely thoſe which have ſince been denominated *Jacobinical*; a rooted averſion to all revealed religion, and eſtabliſhed government; a delight in levelling, (that is, in each individual down to the level of *himſelf*); a ſecret attachment to arbitrary power, with an open profeſſion of pure republicaniſm; and, in a word, a deſire to indulge in rapine and anarchy, under the ſpecious pretext of giving

* See the copious and elegant note ſubjoined to his Spital Sermon. P. 118.

" liberty

"liberty and equality," and, of courſe, perfect happineſs, to the human ſpecies. Of the truth of M. Mounier's obſervation, however, we are perfectly ſatisfied, that the French needed little inſtruction on theſe ſeveral heads, and that they ſincerely believed in regard to them, (as, indeed, in regard to moſt other topics) that no nation on earth was capable of inſtructing them. Even Weiſhaupt himſelf was ſufficiently aware of the nature and extent of French arrogance, and therefore never attempted to penetrate into France; well knowing, that if the French interfered, they would ſoon take the government into their own hands. Their ribbands and their ſtars would have made his fancied Athens, with its mighty Areopagus, quickly dwindle into a paltry village, and a provincial tribunal.

Notwithſtanding theſe things, the various facts brought forward by Dr. Robiſon muſt continue to reſt upon the authorities to which he appeals, until ſuch facts be diſproved by M. Mounier, or by any other writer who profeſſes to doubt them. But they are not to be overthrown by the unſupported aſſertions, the ſpecious theories, or the arbitrary aſſumptions of this, or any other ſpeculator, who happens to be afraid of diſturbing "the progreſs of the human mind." With reſpect to the perfect underſtanding, for example, that ſubſiſted between the illuminati and the Pariſian lodges, there is no ground to controvert what Hoffman ſo poſitively avers, that he ſaw the letter of invitation from the latter, and ſhowed it to the Emperor; nor the aſſertion of two gentlemen of veracity, Grollman and Goeckhauſen, from their own knowledge of the commiſſion and journey of Bode and Büſch, to Paris, in 1788.—Theſe gentlemen, as well as other perſons, give the ſame account, as we find in the preſent writer, of the profeſſed aim of this miſſion. As M. Mounier was neither an illuminatus, nor a Martiniſt, nor a free-maſon, we cannot perceive how the names of theſe commiſſioners ſhould have reached his ears: the ſilence, therefore, of his countrymen is no proof whatſoever that they did not execute their commiſſion as well as they could. But, at the period in queſtion, there was no opening in France for the ambition of foreign or needy adventurers: nor was there any poſſibility of their riſing, as they afterwards did, in a few months, or even weeks, to the ſummit of power, from the loweſt ſituations of indigence and obſcurity.

In ſpite of the aſſertions of M. Mounier, and of other philoſophers of the ſame ſtamp, concerning the entire annihilation of illuminiſm, it exiſts in Germany, *in fact*, if not *in name*, to our knowledge, at this moment. It is true, its diligence has been overlooked, and its achievements have been obſcured, amidſt the ſuperior atrocities of the French Revolution; but it is certain that its profeſſors omit no favourable occaſion of promoting the grand object which they have all along had in view, viz. that of overthrowing the authority of all regular governments. As guardians of the public, we are conſtantly on the watch; and we ſhall not fail to give due intimation, as ſoon as we

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can learn, that their machinations become dangerous to the happy conſtitution of this country.

It is now full time to take ſome notice of the tranſlator's department in the performance which we have examined. Upon the whole, we muſt acknowledge that Mr. Walker has reſpectably performed his taſk: but we are rather ſurprized, conſidering the proper and laudable ſpirit diſplayed in his preface, that he ſhould have introduced ſuch a book as M. Mounier's to the Britiſh public, without a ſingle effort to correct the errors it contains *, or reconcile the contradictions it exhibits. As Dr. Robiſon's friend, and conſequently the friend of religion and good morals, in this controverſy, it became him to have ſtood forth as ſomething more than a *ſilent* ſpectator on ſuch an occaſion. We are very far from entertaining a doubt of the purity of his motives, or the ſoundneſs of his principles at bottom: but of a conſiderable reſidence, at preſent, in Germany, and an intimacy with its literati (with ſuch men, at leaſt, as Mr. Walker himſelf repreſents them) we are ſomewhat inclined to be of the opinion of Petronius, (although, indeed, upon a different ſubject,) *qui inter hæc nutriuntur, non magis ſapere poſſunt, quàm bene olere, qui in culinâ habitant.* Should Mr. Walker, on his return to this country, (which we ſhall be glad to hear is to take place *quàm primùm*) incline to employ his talents in tranſlation, we ſhould earneſtly recommend to him to purge his ſtyle of the many *foreign idioms* that at preſent diſfigure it; and, as he is both a ſcholar, and a man of taſte, to ſtrive to perform that moſt arduous of all the taſks impoſed upon a tranſlator, viz. the imparting to his productions the eaſe, as well as ſtrength, of original compoſition.

The following are among the number of the improprieties of this deſcription, which have ſtruck us:—"Such things are daily repeated, with the abſurdeſt inferences, *here* in Germany." Pref. p. 12, 13.—"Mr. Pitt has been repreſented by the French, and it has been univerſally repeated *here* in Germany, as a monſter who has ſet the world on fire." Ibid. p. 14. This uſe of the adverb "here" is a pure Germaniſm: in ſuch caſes, in Engliſh, we uſually conſider the adverb as ſuperfluous.—"Theſe works muſt then have been very fanatical, very dangerous *for* the public tranquillity." P. 32. A Galliciſm. We ſay, dangerous *to* the public tranquillity. In the ſame manner,—"A thirſt *for* pleaſure," (i. e. *of* pleaſure) occurs at p. 55.—"They proſcribe *indiſtinctly*, as impious, all opinions which do not coincide with their own doctrine." P. 54. A Galliciſm, for *indiſcriminately*. "Indiſtinctly," in this ſenſe is now out of uſe.—"In the period of the greateſt fervour for the church of Rome, the cities of Switzerland *conquered* their liberty from the dukes of Auſtria, and the feudal nobility." P. 56. Alſo a Galliciſm. It ſhould have been, *obtained* their

* See his "Letters on the Literati of Germany," formerly publiſhed in our Review.

liberty

liberty by *force of arms.*—" Mirabeau ſaid, that the *little morality* is an over-match for the *great.*" P. 119. Ditto. Perhaps it would be impoſſible to tranſlate well ſuch an idiomatic phraſe as *la petite morale*, and yet preſerve the point of the expreſſion. But, whatever expedient a tranſlator might adopt in order to retain it, it is obvious, that, to the mere Engliſh reader, Mr. Walker's tranſlation is abſolutely unintelligible.—" Several derived great advantage from the credulity of ſome powerful men, who *united* every ſpecies of wickedneſs." P. 141. Ditto. It ſhould have been *poſſeſſed*, or *united in their own character*, every ſpecies of wickedneſs.—" It is in order to guarantee individuals *from* the abuſe of their mutual force, that government is indiſpenſable." P. 158. Both a Germaniſm and a Gallicism. We ſay in Engliſh, to guarantee *againſt.*—" Prunelle de Lierre was generally eſteemed *in his town*, before the Revolution." P. 161. This is the French expreſſion *dans ſa ville* literally rendered; or, to expreſs it in the ſame ſtyle, *at the foot of the letter* (au pied de la lettre.) Beſides this ſort of foreign idiom, we perceive ſome Scotticiſms, though but few in number, that mark the writer to have been born north of the Tweed. In a perſon of merit inferior to that of Mr. Walker, we ſhould not, perhaps, have been ſo ſtrict to mark impropriety: but, were innovations, like the greater part of the above, to receive either the countenance of ſcholars, or the ſanction of critics, there would ſoon be an end to all reſpect for the purity, and the genuine idioms, of our tongue.

There is, likewiſe, another blemiſh in Mr. Walker's ſtyle, againſt which, as literary cenſors, we beg leave to enter our moſt decided proteſt; and that is, the violent and unneceſſary introduction of *entire* French words and phraſes, *without tranſlating them at all*, juſt as if they had been acknowledged as Engliſh, and were in current uſe in the language. As inſtances of this ſort we ſhall mention *dévouement*, at p. 2, and 115; *eſpionage*, at p. 42; *dans ſon compte rendu*, at p. 43; *rapporteur*, at p. 65, &c.; all which were perfectly capable of being rendered into Engliſh, although, in two of the caſes, perhaps, by a periphraſis; and they would have read juſt as well in the one language as in the other.—In a lady, or a very young man, juſt returned from an excurſion of a few months to Paris, ſuch a jargon would have been ſcarcely tolerable; but, from a ſcholar like Mr. Walker, greater regard to propriety might have been expected. Let us endure ſuch liberties but for a few years, without reprehenſion, and the prediction of Dr. Johnſon will inevitably be fulfilled.—" The great peſt of ſpeech (ſays that eminent critic, in the noble preface to his dictionary) is frequency of tranſlation.—No book was ever turned from one language into another, without imparting ſomething of its native idiom: this is the moſt miſchievous, and comprehenſive innovation; ſingle words may enter by thouſands, and the fabric of the tongue continue the ſame; but new phraſeology changes much at once; it alters not the ſingle ſtones of the building, but the columns. Let academies, inſtead of compiling grammars and dictionaries, endeavour, with all their influence, to ſtop *the licence of tranſlators*, whoſe idleneſs and ignorance,

norance, if ſuffered to proceed, will reduce us to *babble a dialect of France.*" Let every Briton remember, when he writes the language of his country, that he has the fortune to write *the firſt of living languages*, even by the acknowledgment of foreign nations*; and he ſhould diſdain to borrow the heterogeneous idioms, or the caſual phraſeology of an inferior tongue. Should an Engliſh tranſlator, therefore, meet with either words or ideas, which he is unable to render with at leaſt as much facility or vigour, as he ſees has been attained in a French or German original, he may, in general, reſt ſatisfied, that the fault lies in *himſelf*, and ſeldom or never in the language in which he writes. Yet on the latter alone he may be too apt to throw that blame and diſcredit, which is fairly due to his own want of diligence; to the dulneſs of his imagination, or the inferiority of his genius; in a word, to his weakneſs of conception, and his poverty of ſtile.

Thus we have examined the merits of M. Mounier at conſiderable length; becauſe we thought that more than ordinary attention was due both to the writer himſelf, and to the ſubject on which he has written. As it is more than probable that his work will attract the conſideration of ſuch critics as the *Monthly* or *Critical Reviewers*, they will of courſe duly celebrate its candour, its liberality, and its complete emancipation from all antiquated prejudices. In this caſe, theſe learned gentlemen will do nothing more than preſerve *their own* character for *conſiſtency*, if they ſhall aſſign to M. Mounier's a conſpicuous rank among his other virtues †.

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* It was, ſome years ſince, a prize-queſtion at the academy of Berlin, which was the moſt perfect known language?—By the critic, who obtained the prize, fourteen different tongues were examined and compared; and, although a German himſelf, he decidedly gave it, after the Greek and Latin, in favour of the *Engliſh*.—We may admire the candour of this philologiſt, but we have cauſe to be proud of our country.

† It was not until after this article was prepared for the preſs, that we ſaw the critique on M. Mounier's book, in the *Critical Review* for February; and it has not, by any means, diſappointed our expectation. By the account of theſe critics it is to be regarded as "a death-blow to the reveries of a Robiſon, and the impoſtures of a Baruel?" We truſt, however, that the writings of our illuſtrious countryman, whatever may be the fate or merits of his co-adjutor, will long ſurvive and be revered, when thoſe of M. Mounier, and the Critical Reviewers, ſhall have "fretted their little hour upon the ſtage," and ſunk into oblivion. Of the ſhallow, but impudent, critique in queſtion, we ſhall only obſerve, that it is little better, as Old Hall ſays, than

What a dog could write,
If he could hold a pen:

Yet, had it appeared ſooner, we certainly ſhould have been tempted, for the emolument of the authors, to have given our preſent account a place under

The Periplus of the Erythrean Sea. Part the firſt. Containing an Account of the Navigation of the Ancients, from the Sea of Suez to the Coaſt of Zanquebar. With Diſſertations. By William Vincent, D. D. 4to. Pp. 340. Cadell and Davies. 1800.

IT has been often obſerved, and perhaps with ſome degree of truth, that an excellence in claſſical literature is frequently gained at the expence of general literature, and that thoſe who have been moſt converſant with the ancients have been accuſtomed to pay little regard to the improvements of the moderns. That ſome inſtances of this may be cited we are not prepared to deny, but certainly the general cenſure is unfounded; of this many illuſtrious examples may be produced, but the tranſlator of the Voyage of Nearchus and the Periplus of Hanno is one of the moſt ſtriking. Of the firſt work we have already ſpoken. Of the preſent, if it is at all inferior to the other, that inferiority does not ariſe from any falling off in in the tranſlator, but in the inferiority of the ſubject; as we are not ſo much intereſted by an expedition undertaken during the Roman empire, as that by one of the generals of Alexander.

Though we have uſed the word tranſlator, it by no means conveys the idea we entertain of the character Dr. Vincent has a claim to in this work. His illuſtrations of the truth of ancient narrative, and the locality of the places deſcribed, from the preſent ſituation of the coaſts and country, would fairly entitle him to the appellation of commentator in its beſt ſignification, not that of a word-hunter who explains only, where explanation is not wanted, but leaves every real difficulty to the ſagacity of the reader.

It has lately been much the faſhion to ſet up the authority of the writings diſcovered in India in oppoſition to the learning of Greece, and even ſometimes to the Sacred Scriptures. But granting that the Eaſt was the birth-place of ſcience, ſurely its progreſs is better traced through thoſe channels by which it has been conveyed to us, than by having recourſe to the long exhauſted ſprings whence it was originally

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under the head of *The Reviewers Reviewed*. As it is, we ſhall content ourſelves with producing one ſpecimen of the method they adopt, in order to prove Dr. Robiſon's total failure, and Mounier's uncommon merit, in point of accuracy and authenticity. This, they ſay, is quite evident, from the imputation which the Frenchman has caſt "point blank," upon the Profeſſor of Edinburgh, of ſaying, that M. Mounier had been initiated into the myſteries of freemaſonry. Now, we have contradicted above, and we beg leave again to contradict this "point blank" imputation, as an *impudent falſehood*, becauſe no aſſertion of the kind is to be found in Dr. Robiſon's work. Nevertheleſs, it ſerves to ſhow the credit for authenticity that is due, both to M. Mounier, and to his friends the Critical Reviewers; and, above all, the ſingular accuracy which theſe gentlemen diſplay, in enquiring into facts, and in diſcharging a duty which they owe to the public.

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derived. Modern Athens may be an object of curiosity to the antiquary, but who would search there for the improvement of Grecian literature? The following passage we quote as enforcing this, and opposing the literary reveries of a person, in other points, most respectable for genius and erudition:

"The reality of the Argonautic expedition has been questioned; but if the primordial history of every nation but one is tinctured with the fabulous, and if from among the rest a choice is necessary to be made, it must be allowed that the traditions of Greece are less inconsistent than those of the more distant regions of the earth. Oriental learning is now employed in unravelling the mythology of India, and recommending it as containing the seeds of primeval history; but hitherto we have seen nothing that should induce us to relinquish the authorities we have been used to respect, or to make us prefer the fables of the Hindoos or Guebres to the fables of the Greeks."

While referring to this passage, our eyes were drawn to one immediately preceding, which, though not relating to the same subject, is so very just and so strongly applicable, not only to our dominion in India but to the recent war in Egypt, that our readers will thank us for inserting it.

"The Portuguese, upon their first arrival at Calicut, could not trade but by force: it was in consequence of this necessity, that all the Europeans demanded or extorted the liberty of erecting forts for their factories; and this privilege, once granted, led the way to every encroachment which ensued. I notice this, because the same danger produced the same effects from the beginning. It will appear from the Periplûs, that the Arabians in that age had fortified their factories on the coast of Africa, and the Portuguese historians mention the same precaution used in the same country by the Arabs in the age of Gama. From this slender origin all the conquests of the Europeans in India have taken their rise, till they have grown into a consequence which it was impossible to foresee, and which it is now impossible to controul. *No nation can abandon its conquests without ruin; for it is not only positive subtraction from one scale, but preponderancy accumulated in the other. No power can be withdrawn from a single province, but that it would be occupied by a rival upon the instant.* Nothing remains but to moderate an evil which cannot be removed, and to regulate the government by the interests of the governed. This imports the conquerors as much as the conquered; for it is a maxim never to be forgotten, that the Portuguese lost by their avarice the empire they had acquired by their valour; but of this too much:—our present business is not with the result of discovery, but its origin."

With all the merit of this work, however, and all the deference we pay to the candour as well as the erudition of Dr. Vincent, we must think he is not entirely exempt from that partiality which editors and translators are apt to entertain for the object of their illustration. Dr. Vincent is very anxious to establish the notion that the boundaries of the voyage of Hanno were the utmost extent of the ancient discoveries of Libya; and to prove this, he is at no small pains to

confute

confute the relation given by Herodotus of the circumnavigation of Africa, performed in the time of Necus, king of Egypt. There appear to us so many convincing proofs of the truth of this extraordinary voyage, that we shall defend it.

First, therefore, we shall give the passage from Herodotus, and then bring together the objections made to it by Dr. Vincent.

"Libya shews itself to be surrounded by the sea, except on that part where it borders on Asia. A discovery first made as far as we know by Necus, king of the Egyptians. For after he ceased digging a canal from the Nile to the Arabian Gulph, he sent out some vessels manned by Phœnicians, with orders to sail through the pillars of Hercules, as far as the Northern sea, and so return to Egypt. The Phœnicians, therefore, sailing from that which is called the Erythrian sea, proceeded southward, and at the approach of autumn they landed on the coast of Libya and sowed corn; and, waiting the harvest, collected the crop and then sailed on. And, employing two years thus, in the third, bending their course through the pillars of Hercules, they arrived in Egypt. And they reported what I cannot credit, though others possibly may, that in sailing round Libya they had the sun on the right."

Now the latter part of this extract seems to us a circumstance that establishes the fact beyond a doubt. Though Dr. Vincent, after giving us an ancient map of Africa from Pomponious Mela, where it is cut off, and the ocean introduced at the Horns, which were the boundaries of ancient discovery, makes the following remark:

"But it may be proper to call the attention of the reader to the view of this sort of a world, as applicable to the Phœnician expedition of Herodotus. A vessel sailing along the southern coast of such an Africa as this, has in theory the sun upon the right-hand of the navigators for three parts of the voyage, and this constitutes the circumstance as the grand occurrence of the expedition. But were the same vessel to run into latitude 34° south, the real latitude of the Cape, the space during which the sun would be on the right-hand, is a point in comparison of the other course, and the phenomenon would doubtless have been pointed out in other terms, as the quarter of the heavens, or the place of the luminary."

Now this supposes the map formed on a theory of the sun being to the north in sailing round Libya, and that Herodotus wrote on that theory; whereas this is so far from the case, that according to ancient theory the torrid zone was not habitable; and this phænomenon which we know must have appeared, was too much for the belief of Herodotus, who is not remarkable for his incredulity. The space in which it appeared is nothing; it would be equally striking whether it happened during a long or short period of the voyage. The proof seems to us in this case something resembling that of the well-known story of the soldier at Windsor, who proved he was not asleep on his post at midnight, by his saying he heard St. Paul's clock strike thirteen; which at the moment made his hearing it strike at all more incredible; but when proved to have really happened, established his veracity.

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This is again taken up afterwards, and Dr. Vincent ſays,

" If credit were due to any, Herodotus has the faireſt pretenſions; he has certainly no intention to deceive, but was deceived himſelf by the vanity of a nation who ſet no narrower bounds to their geography than their chronology; whoſe kings were gods, and whoſe gods were monſters. The natural propenſity of mankind to aſſert the actual performance of all that is deemed poſſible to be performed, is not confined to Egyptians, Greeks, or Romans. The problem of a north eaſt or north weſt paſſage to the Southern Ocean has been exploded only within theſe ten years; but while it was thought practicable, the pretenders to the performance of it were as bold in their aſſertions as the Egyptians of Herodotus."

But ſurely the words of the paſſage in Herodotus eſcaped the attention of Dr. Vincent. He forms no hypotheſis, neither does he appear deceived by the aſſertion of the Egyptians, whoſe account he could not have been particularly inclined to believe, when joined with a circumſtance which he was convinced was not true or poſſible. And as to the north eaſt and north weſt paſſage, we do not think it a happy illuſtration to compare a problem which has been exploded to one that has been proved.

The improbability of the circumnavigation of Africa is farther inſiſted on at page 170, but too much at length for quotation; where the miſtake of Herodotus, being defending an hypotheſis inſtead of relating a ſtory he had heard, is ſtill the ground work of the argument.

The moſt ſerious objection is found in page 190, where Dr. Vincent introduces his account of the diſcoveries of the Portugueſe thus:

" With veſſels of the moſt perfect conſtruction to encounter all the dangers of the ſea, with inſtruments of all kinds to aſcertain the place of the veſſel, with officers equal to every ſervice, not only from their intrepidity but their ſkill, a voyage performed in three years from Europe to the Red Sea, round ſuch a continent as Africa, for the firſt time, would have added no ſmall degree of luſtre even to the reputation of a Cook: and yet ſuch a voyage is imputed to the Phenicians in an age when they had neither charts or inſtruments, when they had no veſſels fit for a navigation beyond the Red Sea, or the limit of the monſoons. But to judge of the difficulty of ſuch an undertaking for the firſt time, we cannot form our eſtimate upon better grounds, than by a brief recapitulation of the obſtacles ſurmounted by the Portugueſe, and by obſerving that the attainment of the ſame object coſt them almoſt a century, which the Phenicians are ſaid to have reached in the ſhort ſpace of three years."

Of the extreme difficulty of the Phœnician expedition there can be no doubt; but with the very ſtrong circumſtantial evidence in its favour, nothing leſs than a phyſical impoſſibility can induce us to think it was not performed. The queſtion is, could there be no ſeaſon or no circumſtance whatever, which could render it poſſible, at any time, for Phœnician ſhips to double the Cape of Good Hope. The long diſcontinuance of the attempt afterwards proves great difficulty,

culty, but not impoſſibility. The Phœnicians are known to have traded with Britain; though it was very long afterwards before a paſſage to Britain was uſual from the Mediterranean through the Pillars of Hercules, and by the Bay of Biſcay. The compariſon of three years in actually performing the voyage, with almoſt a century in preparation and various fruitleſs attempts, is what we cannot clearly comprehend.

Some of the articles of commerce mentioned in the Periplus are curious, eſpecially the ſlave trade. Σώματα σπάνια. "a few ſlaves;" and the preſent produce of that trade, the ſugar cane. Μέλι τὸ καλαμινον τὸ λεγόμενον σακχαρι. "Honey from the cane [reed] called ſugar."

The public will be anxious to receive the continuation of this truly valuable work.

An Inquiry into the Knowledge of the Ancient Hebrews concerning a future State. By Joſeph Prieſtley. Johnſon. 2s. 1801.

"THE author of this ſmall tract (ſays his friend, the Editor) beſides his diſtinction in the philoſophical world, has been through life an eminent teacher and advocate of true religion, with the pureſt views to ſerve the intereſts of truth, and of piety and virtue among mankind."

As Dr. Prieſtley's friend muſt be ſenſible, that a great part of the world is of a very different opinion, it is injudicious in him to aſſert it ſo poſitively. The poſition is by no means rendered clear, by "the large catalogue of Dr. Prieſtley's writings." Had he publiſhed no other than the little tract before us, we ſhould not have been diſpoſed to number him among the enemies of Chriſtianity. The argument in favour of the Ancient Hebrews having the knowledge of a future ſtate, is handled with dexterity; and the alluſions to a future judgment in the books of the O'd Teſtament are accurately traced. That Job was acquainted with the doctrine of a future ſtate, is rendered extremely probable.

"Job and his friends were Arabs, and appear to have lived in the patriarchal times, when all other nations had a knowledge of a future ſtate, and held it in greater purity than it obtained afterwards. There is, alſo, abundant evidence of the Arabs in general, before the time of Mahomet, being well acquainted with this doctrine; Can it be ſuppoſed, then, that Job and his friends, all men of religion, ſhould have been ignorant of it?"

But we have not room to purſue the argument. Of the attempt to explain the eighteenth chapter of Iſaiah, we cannot ſpeak ſo favourably. We have read, with pleaſure, and expreſſed our approbation of, Biſhop Horſley's Expoſition of the ſame chapter. The following obſervations of the Editor, on the main ſubject of the inquiry, deſerve to be tranſplanted into our pages.

"The Divine Legiſlator held it not needful to inſiſt on the belief of a future ſtate, as this was univerſal; eſpecially among his own people, being

part of the primitive religion derived from Noah. His chief buſineſs was, to impreſs his own nation with the knowledge of the one true God, in oppoſition to the heathen notions of the gods, and to teach them particularly, by a code of laws for the conſtant regulation of their conduct, that the Divine Being had a ſpecial regard to this world, and the moral conduct of his creatures in it; and made their preſent good and proſperity to depend upon a ſtrict adherence to Him and His Statutes and Commandments. But this did not preclude their being at the ſame time influenced by a view to the Divine Favour, or the fear of His diſpleaſure in a future world. So that, virtually, a future life was the ſanction of the law of Moſes. This accounts for the omiſſion of the *expreſs* mention of a future ſtate by Moſes, without any of thoſe ingenious hypotheſes which have been framed for the ſolution of the difficulty."

The Letters of Junius, with Notes and Illuſtrations, hiſtorical, political, biographical, and critical. By Robert Heron, Eſq. 8vo. 2 vol. Harriſon. 1802.

THE object of this edition of Junius appears to be, to preſent to the world ſuch a commentary as will unfold the ſtate and circumſtances of political affairs, parties, and characters, in which Junius wrote; thereby to account for the ſcope, conſtituents, and effect of the letters.

In a preface, our author introduces an eſſay on the eloquence of Junius. Explaining the nature and purpoſes of eloquence; and tracing its progreſs from its firſt rude eſſays to its higheſt perfection, he obſerves, that the moſt exalted ſpecies of our oratorical excellence is its complete adaptation of the beſt means to the beſt ends; that he is the moſt conſummate orator whoſe diſcourſe, oral or written, moſt powerfully and effectually promotes wiſdom, virtue, religion, private and public happineſs. This ſpecies of eloquence comprehends purity of affection, and of motive, as well as force of genius, and impreſſiveneſs of communication.

A ſubordinate excellence of eloquence is that which reſts much leſs on purity of deſign, than felicity of execution, which leſs regards the abſolute goodneſs of the end, than the appoſiteneſs of the means.

The higheſt of theſe two characters he aſcribes to Demoſthenes.

"In this quality, I am inclined to think, that every other orator of every age muſt yield to Demoſthenes. Demoſthenes alone diſcerned and ſteadily purſued the true intereſts of his country, in his oppoſition to the artifices and the arms of Philip. To preſerve to Athens the aſcendency among the Grecian ſtates, to ſave the republics from ſinking into ſubjection to a barbarous monarch, to maintain in the moſt civilized country of the world that political arrangement of the people, under which alone its arts, its ſcience, its virtues, had been known to flouriſh, to revive the energy of their ancient virtue in the hearts of the Greeks;—theſe were the expreſs objects, to accompliſh which, the great Grecian author exerciſed his eloquence. He

He diſcerned the true intereſts of Greece; he purſued them ſteadily, to the care of promoting them, he ſacrificed all the ſordid cares of private intereſt and baſe-minded ambition."

For this higheſt excellence of eloquence Cicero he juſtly deems inferior to Demoſthenes.

"When he probes the ſoul, and detects the guilt of a Catiline, the prejudices and arts of the devoted member of a party are not leſs conſpicuous amid the thunder of his harangues, than the ſublime beneficence and integrity of the patriot. In the ſpeeches of the proſecution againſt Verres, you ſee chiefly the young man ſtriving to raiſe himſelf to political and oratorical importance, as the advocate of a ſplendid and popular cauſe. In the invectives againſt Anthony, perſonal reſentment and party zeal are much more apparent than the generous ſpirit and the ſublime views of pure enlightened patriotiſm, diſcerning and preferring nothing but the public good."

Unblemiſhed purity of deſign the author is far from claiming for Junius.

"To overthrow (he ſays) a miniſtry; to gratify and ſway the minds of a populace; to oppoſe a ſyſtem for the abolition of national diſtinctions and party prejudices; to indulge ſecret diſguſt, jealouſies or reſentments rankling at his heart; to obtain the praiſe of unrivalled excellence in literary compoſition, were, probably, the leading purpoſes with which this author wrote. He co-operated, but without true patriot deſign, for the redreſs of wrongs which the long reign of ariſtocratical whiggiſm, and, lately, the inexperienced zeal of toryiſm, had inflicted on the conſtitution. In his invectives againſt particular perſons, he deſcended into a malignity of attack, which, however effectual toward the ends he had in view, was utterly incompatible with exalted rectitude of deſign. He diſdained not to mingle in the miſerable buſtle of ochlocracy, with as much readineſs for wild miſchief as if he had been, in truth, a man of weak underſtanding. But in that deſign, which adapts all the means as happily as poſſible to the end in view, Junius is inferior to no other orator of any age. Junius uſes no metaphors except ſuch as enter eſſentially and directly into the accompliſhment of his deſign: he employs no figures, but ſuch as perfectly amalgamate with his arguments. Whenever the ſhew of ornament and the burſt of paſſion have not a tendency to enforce conviction, he haughtily diſdains them, and writes with the very plainneſs of a merchant's ledger. In his invectives, he had in view to confound and terrify the perſons againſt whom they were employed; to dignify, by repeating in the language of eloquence, the malicious jealouſies, prejudices, and clamours of the vulgar; and to aſſert the authority of a leader, by furniſhing arguments and topics of complaint infinitely more powerful than any which the reſt of his party could find for themſelves. Junius never, for a moment, ſacrifices his primary object to any matter of ſubordinate importance. Even when outrageous in abuſe, to a degree that could not but offend the delicate and virtuous, he is not ſo, as being hurried away by his own feelings, but becauſe the tone of the prejudices and feelings of the Engliſh multitude was not to be otherwiſe moved to his purpoſe."

Having thus ſtated the objects and means of Junius, in a general view, Mr. H. enters upon the ſtate of affairs at the time when Junius wrote. He takes a ſurvey of the Britiſh conſtitution in itſelf, and as conceived by Junius. In this part of his work he gives an hiſtorical view of parties; eſpecially the parties which ſubſiſted from the acceſſion of the houſe of Hanover. The Whigs had predominated during the two firſt reigns. Mr. Heron juſtly and highly impreſſed, both with the character of His preſent Majeſty, and the beneficial objects which he has conſtantly purſued; very clearly unfolds the policy of our Sovereign.

"From the commencement of his government, our King had uniformly ſought to chuſe his ſervants according to their talents and integrity, without any regard to their party connections. This liberal ſyſtem of policy greatly diſpleaſed the Whig combination. The exerciſe of His Majeſty's prerogative, in appointing his political ſervants, was imputed to the influence of a ſecret junto; which, according to the received hypotheſis, really guided every exertion of the kingly power. To this junto was imputed, both the general policy and every particular act which the Whig party, with the aſſiſtance, or coincidence, of popular demagogues, reprehended. The Whig ariſtocracy, in purſuing their ſpecific objects of oppoſing a government which did not chuſe to admit their combination excluſively to offices of ſtate, experienced the co-operation of the turbulent and ſeditious, whoſe general purpoſe and character it is to oppoſe all kind of government. Thus democratical licentiouſneſs concurred with the diſappointment of an ariſtocratical confederacy, in enmity to the Court and Miniſters. Theſe concurring cauſes aggravated diſcontents. The incident of the Middleſex election, which, though really the act of the Houſe of Commons, was imputed to the Court, inflamed the general diſſatisfaction; and the energetic and ſkilful oratory of Junius was ſteadily employed to fan the flame. To this purpoſe are the whole and every part of his letters ſubſervient."

This unity of deſign our author keeps very cloſely in view; and in his notes on the ſeveral letters, illuſtrating particular paſſages and topics, he clearly ſhews how well they are adapted to Junius's purpoſe. As prefatory to the work, he exhibits the whole view of political affairs and contentions; prefixed to each letter there is a ſketch of the preciſe ſituation of things on which that letter was written.

The author diſcovers very conſiderable acuteneſs in developing Junius's deſign illuſtrated through his ſucceſſive letters. His ſketches of political parties, both hiſtorical and biographical, taken together, and in ſeries, conſtitute outlines which, if filled up, might make a very valuable work as a hiſtory of the Britiſh parties in the eighteenth century.

Conſidered in its main and profeſſed object, as a commentary upon Junius, the preſent work very fully explains the meaning and purpoſes of the text. In this author's appreciation of Junius, though he very clearly diſcerns his moral and political merits; and, being himſelf the champion of virtue, loyalty, and conſtitutional ſubordination,

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he reprobates efforts ſo conducive to diſloyalty, diſorder, and licentiouſneſs; yet he rather over-rates the intellectual force employed in theſe malignant efforts. If we judge from reſults, compare exertions with effect, and in eſtimating effect conſider difficulty, what Junius performed was, by chiming in uniſon with the prevalent tone of ſentiment and opinion, to rouſe and inflame the multitude. To effect ſuch a purpoſe dexterous ſkill is generally ſufficient, without either extraordinary depth of underſtanding, or energy of genius. In analyſing the conſtituents of Junius's intellectual excellence, our author is extremely accurate in the enumeration of items, but rather magnifying the value of each article, overrates the whole.

We admit with the author, that Junius is well acquainted with human nature, but that he thinks with the depth of a Johnſon or a Tacitus, having very accurately ſtudied both his works and theirs reſpectively, we cannot admit.

Our author juſtly conſiders Junius as abounding in abſtract truths; but, we think, overvalues their amount, when he ſays "on account, ſolely, of the great original truths which theſe letters contain, they would deſerve to be ſtudied, with unwearied diligence, by readers of every claſs, from the ſchool boy of the higheſt form, to the ſtateſman and the philoſopher."

In logic our author juſtly aſcribes to Junius conſummate ſkill. If his poſitions are admitted, his poignant deductions would be incontrovertible. Our author obſerves, "his logic was evidently not learned in the Scottiſh ſchool, which, extending too far the principles of Bacon, would, in every inſtance, reject the powerful, luminous, and comprehenſive methods of ſyntheſis, for the feebler details of analyſis and ſubſequent induction." Junius certainly forbears theſe details of analyſis in profeſſing to exhibit both general ſyſtems of policy and individual characters, inſtead of eſtabliſhing by inveſtigation the principles from which he proceeds in his ſynthetic courſe of reaſoning; he does not eſtabliſh them at all. He has neither, by the Baconic mode, nor any other, *proved* the folly and iniquity of the ſyſtems and characters which, with ſuch ſkill and ability, he holds up to reprobation. His logic, therefore, though dexterous, is chiefly employed (as indeed our author admits) in ſophiſtical miſrepreſentation. We think it requires ſtronger logical powers to convey important truths in ſpite of the obſtacles of prejudice and paſſion, ſo forcibly to the underſtanding, thereby to influence and direct the affections, than to impreſs falſehood, gratifying prejudices and paſſions already influenced in the higheſt exerciſe of logic. In the impreſſion of truth on unwilling minds, we have no data for eſtimating the powers of Junius. Our author compares his force to the force of Demoſthenes; let us examine their reſpective exercise and effects.

"Junius ſtirred up the people, already incenſed againſt the miniſterial ſyſtem, and againſt the Dukes of Grafton and Bedford, Lords Bute and

Mansfield, already hated, to hate them much more; he moved the citizens of London, already disrespectful, to the most insolent irreverence towards our sovereign. Demosthenes roused and invigorated the torpid and luxurious Athenians to active and patriotic efforts. He called them from the pleasurable dissipation and indolence of the city, of which they were so generally and deeply enamoured, to the toils and sufferance of warfare, of the field which they detested and dreaded. Junius sailed with the current of popular opinion; he drove vessels down a rapid stream; Demosthenes seeing the current leading to destruction, faced it, and, by the most arduous efforts, pulled and guided his countrymen to a salutary direction."

Our author will perceive, that here, perfectly agreeing with him as to the respective designs of Junius and Demosthenes, we are only differing as to their comparative force. We agree with the author, that whatever strength Junius possessed was constantly exercised; that there are no instances in his writings of intellectual discitancy; and, in that view, he is superior to most eloquent writers or speakers. Considering Junius as equal in force to Demosthenes, our author, by just reasoning from this assumed principle, esteems him superior in force to most other orators and writers. In compression we admit he resembles Thucydides and Tacitus, but we cannot agree with him that he equals either in strength. Here we must observe, that compression or compactness of parts, though an indication of strength relatively to the size of those parts, justifies no assimilation between the whole strength of unequal bulks, though similar in acuteness of adhesion. A compact grenadier is not equal in strength to a compact giant. Pursuing his comparison of his hero with other distinguished men, besides those whom his manner, if not his substance, might resemble; our author gives him the preference to Cicero, and in one point, the power of bringing knowledge by the nearest way to the uses of business, he is probably right. Whatever powers or attainments Junius possessed, he employed them with the directest efficacy to the objects which they were competent to acquire; however strongly he could run he ran directly to the goal.

Our author, in comparing Junius with Mr. Burke, will, by most readers be deemed to overrate Junius, and to underrate Burke, when he affirms he was not at all EQUAL to the composition of these letters. That they are not *like* the compositions of Mr. Burke will be readily conceded. And he who, in its nascent pulings, perceived, comprehended, and expounded, the objects which the revolutionary monster was, in the progressive stages of childhood and youth, to pursue, to the absorption of the world in its tremendous maw; who, with wisdom accurately prophetic, marking its influence and puerile strides, called on mankind to combine in crushing its rapidly increasing strength, before, mature and adult, it should become irresistible; who planned and inculcated means and efforts by which, if uniformly adopted, and vigorously employed, it must have certainly been destroyed; who, by transcendant genius, efficaciously patriotic, saved

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his own country from its fell gripe; who, extenſively and actively benevolent, endeavoured to preſerve the reſt of mankind; and would have preſerved them if they had not been wanting to themſelves; Is he not equal to the letters of Junius?

Our author, in one of his notes, ſtyles Mr. Fox the political deſcendant of the illuſtrious Chatham. That Mr. Fox, in point of intellectual talents, equalled him, or any other man, except Burke, who has adorned the political ſtage during the eighteenth century, much as we diſapprove of many parts of his conduct, we moſt readily admit. But in their political caſt and character there is a total diverſity. Fox has been uniformly the aſſociate, and very often the tool of men infinitely inferior to himſelf. Firſt, he was the implicit coadjutor of a miniſterial junto; and, in that capacity, under the adminiſtration of Graſton and of North, the ardent impugner of the licence of the preſs, the auſtere cenſor of popular violence. Such was the tone of his party. From promoting the power of the crown, he turned to promote the influence of an ariſtocratical combination for reprobating all its counſels, and paraliſing its efforts; adopting their meaſures, he was the ſpokeſman of their opinions, and the promoter of their views. Coaleſcing with his recent adverſaries, he ſtill purſued the ſame end of overbearing regal power by ariſtocratic confederacy. Subſervient to this object, he renounced popularity, becauſe not favourable to the projects of his party. Succeſſively the inſtrument of the Court and of the ariſtocracy, and having purſued the ſchemes of each much farther than either the ingenuous candour of his own diſpoſition, or the acuteneſs of his judgment could juſtify; he next ranged himſelf on the ſide of democracy, became the ardent champion of innovation, did homage to the mob, adopted the new opinions of puny politicians, and ſtill was the ſpokeſman of a party junto.—Chatham, on the contrary, ſet out with one great and general principle to bring ability of every kind into beneficial action; to diſregard all party diſtinctions, to promote the good of his country, by placing every man in the ſituation in which, from talents and diſpoſition, he was moſt likely to act with patriotic and advantageous efficacy. As political men, Fox has generally ſpoken and acted from a party, whereas Chatham ſpoke and acted from himſelf.

Diſſenting from our author in ſeveral of his poſitions, we think that his views of the ſeveral political characters are generally juſt and diſcriminating, and frequently profound. Junius he ſkilfully characterizes as to the ſpecies of his excellence, although we think he magnifies the degree. We might ſelect many favourable ſpecimens of his knowledge and ability, but ſhall confine ourſelves to two. Having traced party hiſtory to the cloſe of George II.'s reign, he ably marks the character and effects of Mr. Pitt's adminiſtration.

"As Mr. Pitt was raiſed to power by his own abilities and character, and not through whig influence, the monopoly of the Cabinet was no longer poſſeſſed by a faction. He had ſet at nought all the wonted diſtinctions of

party, all but the nobler diſtinctions of talents, activity, and public virtue.

The Tories (proceeds our author) began to be more than ever reconciled to the revolution government; ſince it ſeemed, that they themſelves were no more to be malignantly excluded from the confidence of the government of their country. Jacobitiſm had before received its death wound. France, though it had been recovering new ſtrength ever ſince the peace at Utrecht, though lately triumphant on almoſt every ſide, in the war with Britain and her allies, was now, on every ſide, diſgracefully vanquiſhed. The days of Elizabeth, of Cromwell, of the Edwards, and the Henrys, ſeemed to be, on a ſudden, renewed. Within the ſpace of two or three years, the national character was completely retrieved from diſgrace. In theſe circumſtances of the empire, and in theſe neutral diſpoſitions of parties, our preſent ſovereign aſcended the throne. The Whigs were ſtill the maſters in the ariſtocracy. Yet the Tories were no longer thruſt to a diſtance from all public employment, and contemptuouſly oppreſſed. Parliamentary intereſt had been for a time compelled to truckle to ſuperior virtue and talents. The crown was not at this time abſolutely ſo much, as it had ſome time before been, the mere property of an overbearing ariſtocratical faction; while the young monarch had not yet very decliſively declared to what party his confidence was to be particularly given, his perſon and the firſt meaſures of his reign were, among all, unboundedly popular. Had he continued to leave the principal authority in the hands of the Whigs, yet without proſcribing the Tories; that popularity might have known even no tranſient diminution. But the aſcendency of ſome excellent men from among the Tories, at the Court of his father, had recommended them to the moſt confidential influence in the education of this young monarch. That influence had not been abuſed; and he was therefore diſpoſed, upon his acceſſion to the throne, to employ them, rather than the Whigs of whom he had leſs perſonal knowledge, as his chief Miniſters. The Earl of Bute had, in the confidence of his young ſovereign, a pre-eminence over every other counſellor. Bute, certainly a good man, of no mean talents, of a pleaſing perſonal appearance, and of the moſt elegant accomplihments, was, however, not free from prejudices and imperfections of character, as well as relations of party and connections of friendſhip, which could not but render his beſt adminiſtration little acceptable to the predominant party among the Engliſh. He was a Scotſman; and Engliſh prejudices could ſcarcely, as yet, induce men to ſee a native of Scotland, even in a ſubordinate miniſterial ſituation. He was a Tory; and could it be ſuffered by the Whigs, that, after a ſort of proſcription for more than five and forty years, the Tories ſhould at laſt vigorouſly graſp the reins of government? He was allied to the exiled family of the Stuarts; and ſhould one related to them become the Miniſter of a Prince of the Houſe of Hanover? No ſooner had he begun to diſpute the propoſitions of Mr. Pitt, in the Cabinet Council, to promote ſome changes, in which his private affections and enmities ſeemed to be intereſted, to call forth into official employment, or at leaſt under the patronage of the royal favour, both Tory merit and Scottiſh talents, than all the prejudices of the Engliſh Whigs, from the higheſt to the loweſt, from one end of the kingdom to the other, roſe in arms againſt him. Popular opinion, never ſtronger than at this particular moment, deſerted Bute, when Pitt d ſerted the Cabinet. In vain did the Scottiſh Miniſter ſtrive to procure the ſupport of the Newcaſtle Whigs to a Miniſtry that ſhould be effectively

factively Tory, and guided, at leaſt ſecretly, by himſelf, in all its meaſures. Thoſe Whigs were ſufficiently willing to exclude Pitt from office, and to reinſtate themſelves, by means of Bute and the Tories. But they would not be tools in the hands of Bute, till he ſhould have eſtabliſhed himſelf in the miniſterial authority too firmly to be driven from it by their oppoſition. They would not reſign to the Tories the firſt part in the government of their country. They ſoon attempted to make it impoſſible for Bute to continue Miniſter. The peace negociated under his auſpices, but by the ſecondary co-operation, as well of Whigs as of Tories, was, in compariſon even with that of Utrecht, far from being very advantageous in a due proportion to the advantages Britain had gained in the war. It was arraigned, by the outrageous cry of popular opinion, from the preſs, and, after a ſhort time, alſo in Parliament. The Earl of Bute would not embarraſs his young ſovereign by fruitleſs attempts to ſerve him. He retired from oſtenſible power."

Another ſpecimen we ſhall quote, as it contains a new and very plauſible opinion concerning the much agitated queſtion, who was the author of Junius.

"I believe myſelf to have nearly diſcovered who was the author of theſe letters; but I have, without entirely ſatisfying myſelf, protracted my enquiries and renewed my doubts, till the neceſſity of publication calls upon me to interpret them, with an imperiouſneſs that is no longer to be reſiſted. I cannot now lay before the reader all the detail of facts and circumſtances on which my judgment is founded. The reſult I ſhall briefly ſtate:—The author of theſe letters was no other than the celebrated Dunning, afterwards Lord Aſhburton. He alone had the motives for perſonal attack againſt Lord Mansfield and the Duke of Graſton, which certainly inflamed the mind of Junius, in writing theſe letters. He alone poſſeſſed that knowledge of the conſtitutional law of England which Junius has ſo eminently diſplayed. The nervous epigrammatic caſt of his ſpeeches and pleadings had no mean reſemblance to the ſtyle and manner of Junius. His ſtyle was formed, like that of Junius, by taſte, and genius operating upon the phraſeology of law and buſineſs, as well as upon the ſentiments and images of the claſſics. He had thoſe connections with the Miniſterial, the Parliamentary, and the City parties, with Wilkes, and with Horne, which the letters imply. He poſſeſſed that ſervid mind and that maturity of experience from which alone ſuch effuſions could proceed. He had reaſons to conceal to the laſt, that he was the author: for, if he had been known as ſuch, when the letters were written—his hopes of profeſſional preferment, or of any favours from the crown, muſt have been for ever at an end. At the time of his death, he and his family had received from the Crown, ſuch emoluments and honours, that nothing could then impreſs his mind more ſtrongly, than the neceſſity for his continuing to hide that he had addreſſed his ſovereign, the Earl of Mansfield, and others of the firſt perſons in theſe kingdoms, in a ſtrain of ſuch fierce invective. He alone had reaſons of perſonal intereſt to reſolve from the very firſt, that his ſecret ſhould die with him, and to the laſt, to adhere to that reſolution."

As the author here only mentions a reſult without detailing the facts and circumſtances on which his concluſion is founded, we ſhall not

not enter into the diſcuſſion, but ſhould be glad to have the evidence before the public which might tend to throw light on a point which has remained ſo long in darkneſs.

But without adopting the peculiar opinions of this author, we have to acknowledge ourſelves indebted to him for much entertainment from the peruſal of his edition of Junius. We are particularly pleaſed with his exhibition of political meaſures and characters both in the preceding and the preſent reigns. One of the ableſt portions of his work is his view of the Walpole adminiſtration. On Mr. George Grenville, and the Marquis of Rockingham, he is rather too curſory in proportion to his other ſketches. He is extremely accurate in making the origin, proceſs, and turns of the Duke of Graſton's adminiſtration. In his annotations on the Middleſex election, Mr. H. exhibits a very maſterly ſketch and compariſon of the oppoſite arguments of Johnſon and Junius on that celebrated ſubject.

On the whole, we think the author diſplays very conſiderable ſagacity; and has ably and uſefully employed it in his illuſtrations of Junius; and that his literary compoſition agreeably ſets off important and inſtructive materials.

The Elements of Euclid, viz. the firſt ſix Books, and the eleventh and twelfth; together with the Elements of plane and ſpherical Trigonometry, and a Treatiſe on practical Geometry. By Alexander Ingram. 8vo. Pp. 351. 8s. Creech. Edinburgh. Scatchard. London. Mercier. Dublin. 1801.

EDITIONS of Euclid's Elements have been very numerous, both in the ancient and modern languages, and we find almoſt every Editor from the days of Theon to the preſent time, accuſing his predeceſſors of falſe interpretations, and even of interpolations and omiſſions, and each in his turn profeſſes to reſtore the vitiated text to its original purity.

The moſt generally approved edition of the elements which has appeared in our language is that of Dr. Simſon. This learned Profeſſor animadverts with much ability on the errors of preceding Editors, which he undertakes to correct. But Mr. Playfair and other ſubſequent commentators have ſhewn that he has not completely ſucceeded in the undertaking.

Mr. Ingram, in the title page of the work before us, ſtates, in a kind of parentheſis, "that the corrections of Dr. Simſon are here generally adopted; but the errors overlooked by him are corrected, and the obſcurities of his and other editions explained. Alſo ſome of Euclid's demonſtrations are reſtored; others again made ſhorter and more general, and ſeveral uſeful propoſitions are added."

The particulars of the plan and execution of this work, as well as of

of the errors and imperfections of preceding Editors, are thus detailed in the Preface:—

"Dr. Simpſon (ſays Mr. Ingram) has ſhewn how much the Elements of Euclid have ſuffered from the Greek Editors; and in this work, he has corrected many errors, and reſtored ſeveral of Euclid's demonſtrations, by which means the Elements are, in a great meaſure, reſtored to their original accuracy. But there are ſome things of great importance overlooked by him, which need correction; and others, though corrected, are not reſtored to their original accuracy, becauſe his corrections are leſs extenſive than the blemiſhes, or are not adapted to Euclid's deſign. For inſtance, he did not obſerve, that the demonſtration of the 28th propoſition of the eleventh book was inſufficient, though that propoſition be the foundation of the principal part of ſolid Geometry; and in correcting the 26th of the ſame book, he overlooked the deſign of the propoſition, and inſtead of changing the enunciation as he ought to have done, he attempted to accommodate the demonſtration to the enunciation, as it is in the Greek, in which he did not ſucceed: likewiſe in correcting the definition of ſimilar ſolids, he has gone too far from the text, and changed the order of the definitions which he would have had no occaſion to do, if he had properly attended to Euclid. Again, he very properly changed the demonſtration of the 13th propoſition of the third book, but he did not take notice, that the alteration he complains of there, is only one of a ſeries of alterations made in every propoſition from the 9th to it; and in the ſame manner, when he corrected the fifth propoſition of the 4th book, he did not obſerve, that the want he complains of in it, is common to it, with many other problems throughout the Elements. In the notes, it ſhall be made evident, that ſome corrections are neceſſary in all theſe inſtances. They are accordingly corrected here, together with ſeveral other errors.

"To attempt ſuch alterations as theſe does not ſeem to need an apology; their neceſſity and uſefulneſs are ſufficiently obvious; and in making them, the author walks in a beaten path; but there is another claſs of alterations introduced, that is, the explanations of obſcurities, which, though not leſs uſeful, are not thought to be ſo neceſſary as the former. As to theſe, it ſeems to be enough, if the expreſſion be more perſpicuous than before, and no other objection lie againſt it than what lay againſt the former; and this, it is hoped, is the caſe at preſent. Thus, the enunciations of the 7th propoſition of the 1ſt book, and of the 27th, 28th, and 29th of the 6th book, are changed, as are alſo the ſecond definition of the ſixth book, and the 5th and 7th definitions of the fifth book, beſides ſeveral others of leſs importance. Now, in all theſe places mentioned, the literal tranſlation from the Greek is allowed to be very obſcure, ſo that an alteration can ſcarcely be objected to, and the meaning of the preſent mode of expreſſion is very nearly the ſame with that of the former, and the intention and uſe are exactly the ſame. In the fifth book, however, the change of expreſſion in the definitions cauſes a ſimilar change in their application, on which account, in the demonſtration, there is ſometimes a different ſtep neceſſary in order to connect them with the definitions, and ſometimes a difference in the conſtruction, but it is generally made more ſimple than before. Beſides, in this book, the form of the conſtructions is altered, the multiples being now exhibited, by encreaſing the magnitudes, inſtead of being made different magni-

magnitudes, as they were before; and those of them that are equimultiples, are marked in the same letters; by which means, their dependence upon the magnitudes will be more evident, and the student will find no difficulty, either in discovering the multiples of magnitudes, or in knowing which of them are equimultiples; things which created considerable trouble before. In other respects, this book is the same as before, except that the 1st, 2nd, and 6th propositions are more general, and that the demonstrations near the beginning are very fully expressed.

"It will be shown in the notes, that the definition of proportionals now given, is almost the same with the ancient definitions; and it is obvious, that it agrees with the modern definition, and is a much better expression of it, than that which is commonly given; and it is as easily applied as either of them to the purpose of demonstrating the properties of proportionals; so that there does not appear to be any valid objection against it.

"It was at first intended to have given the 12th book of Euclid entire, and to have annexed some useful propositions to it; but this design is dropt at present, because that book is very prolix, and seldom read by beginners; and the additional propositions could not be easily deduced from it, and to demonstrate them, independent of it, would have swelled the book too much. It is therefore thought to be more convenient, especially for beginners, for whose use this book is chiefly intended, to demonstrate the relations of the parallelopiped and prism, to the solids which are the subject of this book, and from them to deduce the principal propositions of the 12th book, which easily flow from them; thus forming a plain and short abridgment of it. In the constructions of this book, the figures inscribed in the circles are composed of rectangles made in the manner of the moderns, but the demonstrations are conducted in the manner of the ancients; by which means it is manifest, that the principal difference between the ancient and modern methods of exhaustions, does not lie in the methods themselves, but in the inaccurate mode of expression used by many of the moderns.

"The 2d of the 12th book of Euclid is the 3d of this, and the 5th, 6th, and 7th, are contained in the 5th and its corollaries; and the 10th, 11th, and 12th, in the 6th and 7th, and their corollaries; and the 18th is the 10th of this; all the other propositions of this book of Euclid are only subsidiary ones.

"Besides these alterations, there are several particular errors corrected in this work, and many of the demonstrations which were formerly given in different cases, are now made more general, and many others are shortened. Likewise, a number of useful definitions and propositions are added to the Elements, and some useless ones thrown out. But for a more particular account of these things, the reader is referred to the notes, in which he will also find the nature of geometrical accuracy treated pretty fully; and in the notes on the 29th proposition of the first book, the 12th axiom is demonstrated without any assumption, and the other axioms, which the moderns have attempted to substitute for it are particularly considered: and in the notes on the fifth book, the definition of proportionals is deduced from the manner of obtaining first ideas of proportion.

"In the elements of plane and spherical trigonometry annexed to some of the editions of Dr. Simson's Euclid, several things were assumed without proof, which gave considerable trouble to beginners. These elements are now made more accurate and complete; and a new

lemma

lemma is prefixed, which is the foundation of the application of arithmetic to geometry. Likewiſe the nature and uſe of the trigonometrical tables are explained after the 2d propoſition; and their conſtruction is given at the end of plane trigonometry; to which alſo there is added a method of finding the ratio of the circumference of a circle to its diameter; for, without the knowledge of theſe things, trigonometry cannot be fully underſtood. And in ſpherical trigonometry the proportions for reſolving the caſes which were formerly ſo numerous as to be a burden to the memory, are now reduced to a few general ones, that are as eaſily underſtood and demonſtrated as any of the particular ones; and eaſy rules are given for preventing the ambiguity of the ſolutions. There are alſo many new demonſtrations given in trigonometry, much more ſimple than the former ones.

"It is acknowledged, that in this performance the brevity affected by ſome modern writers is induſtriouſly avoided, becauſe it is well known, from experience, that inſtead of ſurthering, it greatly retards the progreſs of ſtudents; and for the ſame reaſon, algebraic ſymbols are avoided. The editor is of the ſame opinion with Dr. Keil, that the elements of all ſciences ought to be handled in the moſt ſimple manner, and not to be involved in ſymbols, notes, or obſcure principles.

"But though words be not uſed ſo ſparingly here as by ſome authors, there are very few that could be wanted, without producing obſcurity; and, as to tedioufneſs, ſo often complained of, it is rather in appearance than reality, for the arrangement is ſo happily contrived as almoſt always to admit the ſimpleſt conſtructions and demonſtrations that can be given: and in all the firſt ſix books there are not above half a dozen propoſitions that could be omitted, without a loſs to geometry. Nor is the method of handling ſolids in the 11th book ſo tedious as is alledged: for, if we omit the 22d, 23d, 26th, and 27th, together, with all thoſe after the 34th, as is uſually done by the moderns, the reſt are ſtill accurately demonſtrated without them; and thus, the number of the propoſitions concerning ſolids is reduced to ten, with two corollaries; a number as ſmall as has ever been uſed, or can reaſonably be expected, in treating on ſuch a copious ſubject. At the end, there is added a treatiſe of practical geometry, a ſubject to which the attention of ſtudents, is almoſt always directed, immediately after they have read the Elements.

"By practical geometry is here meant, the method of expreſſing the magnitude of lines, ſuperficies, &c. by means of the meaſures in common uſe, ſuch as inches, feet, &c.; for which purpoſe, it is aſſumed, that the magnitudes concerned are all commenſurable, or rather, that they exceed commenſurable magnitudes, by a difference too inconſiderable to be taken notice of; ſo that, when a meaſure is applied, for example, to a line, that line is ſuppoſed to contain the meaſure, or ſome part of it, a certain number of times, without any remainder deſerving notice. In this treatiſe, the demonſtrations are as accurate as in the Elements, but they are not quite ſo full, becauſe the ſtudent is now better acquainted with the nature of demonſtration, and its peculiar mode of expreſſion, than when he was reading the Elements. It is very ſhort, being only an introduction to menſuration, ſurveying, gauging, &c. and is not intended to ſuperſede the peruſal of more complete treatiſes on the ſubject."

The importance of the preſent work has induced us to allot to its review

review an uncommon portion of our journal, and, did our limits permit, we ſhould have here added extracts from the notes, in which Mr. Ingram diſplays ſome critical erudition, as well as ſcientific ſkill.

With reſpect to the numerous alterations made from Dr. Simſon's edition, ſome appear to us unimportant, others again are manifeſt improvements.

We cannot, however, applaud any attempt to improve the original: it is probably this ambition that has produced ſuch a variety of opinions on ſubjects which admit of mathematical demonſtration. The beſt edition of Euclid's Elements is, undoubtedly, that which adheres moſt faithfully to the original; if, indeed, improvements be allowed, much remains yet to be performed. It is well known, that every Algebraiſt diſlikes the verboſity of Euclid, and, whatever Dr. Kiel may urge to the contrary, there is little doubt but algebra greatly promotes the perſpicuity as well as preciſion of geometrical demonſtration. Had this ſcience been known in the days of Euclid, he would unqueſtionably have preferred its perſpicuity and preciſion to the tediouſneſs and ambiguity of verbal repetitions. Algebraic language would, beſides, have obviated, in ſome degree, the diſputes of editors with reſpect to obſcure or equivocal diction. Neither was Dr. Kiel correct in calling the ſymbols of algebra "obſcure principles;" they are obſcure only to perſons unacquainted with the ſcience; but to ſuch as underſtand it, they are the moſt clear as well as the moſt convenient. To object to ſymbols in mathematics ſeems extraordinary; as lines, arcs, angles, and indeed all ſuch ſcientific terms are ſymbolical.

The improvements which Mr. Ingram has here made to Dr. Simſon's Treatiſe of Trigonometry, certainly deſerve commendation, but it is ſtill incomplete, particularly in the ſpherical part. To teach this branch of ſcience with any effect, the practice ſhould be united with the theory, and rules for projecting ſpherical triangles ſhould be alſo given. But the moſt extraordinary omiſſion in ſpherics is that of the properties of leſſer or ſmall circles, of which no notice whatever is here taken.

The Treatiſe on Practical Geometry, which concludes this work, merits peculiar praiſe: here the moſt uſeful problems of menſuration, gauging, and ſurveying, are demonſtrated after the manner of Euclid; and as theſe demonſtrations continually refer to the various propoſitions of the Elements, the tract ſeems rightly placed, and indeed neceſſary to a complete Syſtem of Geometry. The figures are numerous and well executed, and the work is, upon the whole, a performance of great labour and correctneſs.

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Mr. Reeves's edition of THE COMMON PRAYER BOOK was noticed in a former number of our Review *. In the present editions, there are some novelties, which make it again a subject of our criticism. On the Epistles and Gospels, and on the Psalms, there are Annotations, which are subjoined at the end of the volume. Those upon the Epistles and Gospels are taken from the Editor's Notes on the New Testament: those on the Psalms are also taken from his Notes on the Psalms in the Bible, altered, so as to apply to the Psalms in the Liturgy. These additions seem to us of considerable importance; more especially the Notes on the Psalms; where the comparison made between the two translations contributes to throw a new light upon both, and renders this part of our Liturgy more plain, and much more interesting in the mind of every reader. These three Prayer Books are beautifully printed, and are certainly the finest specimens of typography that ever was exhibited in the Book of Common Prayer.

The edition of THE BIBLE, in crown 8vo. has none of the beauties of typography bestowed on it. Mr. R. seems to consult the taste and the pocket of different purchasers; and in this instance he has provided a book for those who regard the matter of it, and seek none of the embellishments of printing. For others, however, who like to see beauty combined with what is useful, he has provided the present edition of THE NEW TESTAMENT; this is meant as a specimen of THE BIBLE, which is soon to appear, and which promises to be the finest that ever was printed.

* See our Review. Vol. ix. p. 34.

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We mention these beauties of printing first, because they first strike the eye: they are embellishments which the Editor has adopted, that nothing may be wanting to give the Bible every advantage that other books possess; but the peculiarity of Mr. R.'s work consists in other circumstances, that are wholly literary and critical, and call for the judgment of the divine and the scholar.

From the days of James I. the text of the Bible has ever been printed in the same form of chapter and verse; the difference in editions has consisted in a different sized volume; a larger or smaller type; better or worse paper: sometimes with notes, but generally without: with more or less marginal matter, and sometimes without any; having neither various renderings, nor parallel passages; these are the points in which one Bible differs from another in all preceding editions *. Mr. R. is the first who has had courage to make an experiment upon the text itself, and print it in some other division, than that of chapter and verse. He has divided the whole Bible into sections and paragraphs, conformably with the natural divisions of the several subjects; but he has preserved the chapter and verse for the sake of reference; so that this Bible gives a new view of the Sacred Writings, and yet retains every advantage belonging to the former Bibles; being a sort of novelty without innovation. Mr. R. has not taken such liberties without having sufficient reasons to justify him. These he has set forth in a Preface prefixed to the work; and, as they are well worthy the consideration of every reader of the Bible, they had better be seen in the Editor's own words. Indeed, the whole of his Preface contains so much information and remark on the Bible, and the various manners of publishing it, that we shall give it at full length, as the best prospectus of the work.

"The design of this publication is to provide the public with an edition of our CHURCH BIBLE, which, according to what appears to be the taste of the present time, may be deemed a more convenient book for reading, than any of the Bibles now in use.

"It has ever seemed to me a just cause of complaint, that while every English book, of any character, has had the advantage of being printed in various forms and sizes, to suit the different tastes of readers, THE HOLY BIBLE has been still printed in no other form, than that of one single book, which from the bulk of the contents must necessarily make an unhandy and inconvenient volume, even if printed in a small type. All other books that are of any length, and are in much request whether for instruction or amusement, are divided into convenient volumes, and generally have bestowed upon them the advantage of a larger print; from which it may reasonably be concluded, that this is a prevailing taste; and that for a book to have readers, it must have these recommendations. It appeared to me, that the readers of the Bible were entitled to every accommodation of this sort; and further, that it was an experiment worth trying, whether persons might

* Indeed Bishop Wilson's Bible is an exception as to the verses, but not as to the chapters.

not

not be attracted, by ſuch means, to the reading of the Bible. Such ſentiments as theſe ſuggeſted to me, to put to the preſs an edition of the Bible in ſeparate volumes, that would make a manual, commodious for peruſal, like the editions of our beſt Engliſh books.

"There ſtill, however, appeared to me another obſtacle to the Bible being generally read, with the ſame degree of facility and ſatisfaction as other Engliſh books; and that aroſe from the diviſion of the matter into chapters, and more particularly into verſes. This very often interrupts the current of the ſenſe; it ſometimes miſleads with a falſe appearance, as if it preſented for a complete ſentence, or aphoriſm, what is only the fragment of a narrative, or the ſentence of an argument, both of which ſuffer, by ſuch mutilation.

"The manner of ſubdividing the matter of a book into ſmall verſes, is peculiar to the Bible; and it is the abuſe of a contrivance, that was deſigned for another purpoſe, the hiſtory and progreſs of which is worth conſidering.

"The ſacred books, whether Hebrew or Greek, came from the pen of their writers, and were in the hands of thoſe, for whom they were originally compoſed, without any diviſion of this ſort. The firſt need of any thing like ſuch a diviſion, was after the Babyloniſh captivity: the Jews had then moſtly forgotten the original Hebrew; and when it was read in the ſynagogue, it was found neceſſary to have an interpretation into Chaldee for the uſe of the common people. To make this interpretation intelligible, and uſeful, the reader of the Hebrew uſed to pauſe at ſhort diſtances, while the interpreter pronounced the ſame paſſage in Chaldee; ſuch pauſes became eſtabliſhed, and were marked in the manuſcripts, forming a ſort of verſes, like thoſe in our preſent Bibles. This diviſion into verſes was confined to the Hebrew ſcriptures, and to the people for whoſe uſe it was contrived; no ſuch diviſion was made in the tranſlation of the SEVENTY, nor in the Latin verſion; ſo that the Bible uſed in the Greek and the Weſtern Churches, was without any ſuch diviſion, either in the Old or New Teſtament.

"It was, however, found neceſſary, in after times, to make a diviſion and ſubdiviſion of the ſacred books; but it was for a very different purpoſe; it was for the ſake of referring to them with more eaſe and certainty. We are told that Cardinal Hugo, in the 13th century, made a concordance to the whole of the Latin Bible, and that for this purpoſe of reference, he divided both the Old and New Teſtament into chapters, being the ſame that we now have. Theſe chapters he ſubdivided into ſmaller portions, diſtinguiſhing them by the letters of the alphabet; and, by thoſe means, he was enabled to make references from his concordance to the text of the Bible. The utility of ſuch a concordance brought it into high repute; and the diviſion into chapters, upon which it depended, was adopted along with it, by the divines of Europe.

"This diviſion into chapters was afterwards, in the 15th century, adopted by a learned Jew, for the ſame purpoſe of reference, in making a concordance to the Hebrew Bible. This was Rabbi Mordecai Nathan, who carried the contrivance a ſtep further; for inſtead of adhering to the ſubdiviſions of Cardinal Hugo, he made others, much ſmaller, and diſtinguiſhed them, not by letters but by numbers. This invention was received into the Latin Bibles, and they make the preſent verſes of the Old Teſtament. In

doing this, he might poſſibly have proceeded upon the old ſubdiviſions long before uſed for the interpretation into Chaldee. We ſee, therefore, that the preſent diviſion of the Old Teſtament into chapter and verſe, is an invention partly Chriſtian and partly Jewiſh, and that it was for the ſole purpoſe of reference, and not primarily with a view to any natural diviſion of the ſeveral ſubjects contained in it.

"The New Teſtament ſtill remained without any ſubdiviſion into verſes, till one was at length made, for the very ſame purpoſe of a concordance, about the middle of the 16th century. The author of this was Robert Stephens, the celebrated printer at Paris. He followed the example of Rabbi Nathan, in ſubdividing the chapters into ſmall verſes, and numbering them; and he printed an edition of the Greek Teſtament ſo marked. This diviſion ſoon came into general uſe, like the former one of the Old Teſtament, from the ſame recommendation of the concordance that depended upon it; and Latin Teſtaments, as well as Bibles, were ever after diſtinguiſhed into chapters and verſes.

"It remained for the tranſlators of the Engliſh Bible to puſh this invention to an extremity. The beginning of every chapter had been made a freſh paragraph in all the printed bibles; but the verſes were only marked by the number, either in the margin, or in the body of the matter; ſuch minute ſubdiviſions did not then ſeem fit to be made into diſtinct paragraphs. But the Engliſh tranſlators, who had fled to Geneva, during the perſecution of Queen Mary, and who publiſhed there a new tranſlation, famous afterwards under the name of the Geneva Bible, ſeparated every one of the verſes, making each into a diſtinct paragraph. This new contrivance was ſoon received with as much approbation as the preceding; and all Bibles, in all languages, began to be printed in the ſame manner, with the verſes diſtinguiſhed into paragraphs; and ſo the practice has continued to the preſent time. A ſingular deſtiny, to which no other book has been ſubjected! For in all other works, the index, or concordance, or whatever may be the ſubſidiary matter, is faſhioned ſo, as to be ſubordinate to the original work; but in the Bible alone, the text, and ſubſtance of the work is diſfigured in order to be adapted to the concordance that belongs to it; and the notion of its being peruſed, is ſacrificed to that of its being referred to. In conſequence of this, the Bible is to the eye, upon the opening of it, rather a book of reference than a book for peruſal and ſtudy; and it is much to be feared, that this circumſtance makes it more frequently uſed as ſuch; it is referred to for verifying a quotation, and then returned to the ſhelf. What book can be fundamentally underſtood, if conſulted only in ſuch a deſultory way! Thoſe who extend their reading, but ſtill regulate their efforts by the chapters, are not more likely to ſee the ſcriptural writings in the true view.

"Theſe obſervations upon the ſize and faſhion of our Bibles, will, perhaps, be queſtioned by ſome; but the juſtneſs of them may be tried by putting a few queſtions. How many of us would be at the trouble of reading our beſt Engliſh authors in ſuch an inconvenient volume as the Bible? Who would endure to read our beſt proſe writers, if divided into verſes like the Bible? We all know, what anſwers muſt be given to theſe queſtions. Why then ſhould the Bible be thus rendered leſs acceptable than all other books? If it is entitled to any peculiarity, that might diſtinguiſh it above other books, ſurely it ought to be ſuch as would attract, not ſuch as would repel. The book ſhould be printed in the moſt commodious ſize,

and

and the text exhibited in the moſt intelligent form; it ſhould be addreſſed to the eye, and to the underſtanding; to invite and to detain every one who opens it. Theſe advantages are laviſhed upon poets and hiſtorians, but the Bible is ſent into the world without them!

"There is another diſadvantage which the Bible labours under, beyond other ancient books. Like other productions of high antiquity, the ſacred writings ſtand in need of explanation. The ancient writings of Greece and Rome are conſtantly publiſhed with more or leſs of explanatory notes, in all ſizes. But all our authorized Bibles, publiſhed by the King's printer, and the univerſities, are wholly without explanatory notes. Theſe privileged perſons have confined themſelves to reprinting the bare text, in which they have an excluſive right; forbearing to publiſh it with notes, which, it is deemed, may be done by any of the King's ſubjects as well as themſelves*. However, there is no want of notes and commentaries to the Bible; they have been provided, in great abundance, by perſons of ſound learning, eminently qualified for the undertaking; but theſe labours are confined to volumes ſtill larger, and more unwieldy than the common Bibles before ſpoken of; ſo that readers in general have no aid of this kind to aſſiſt them in peruſing, and underſtanding the obſcure parts of Holy Scripture.

"Under theſe diſadvantages from the ſize, the form, and the want of explanation in our common Bibles, I have long thought, that many ſerious perſons, who are deſirous of acquainting themſelves with the contents of the Bible, are induced to ſeek them any where, rather than in the Bible itſelf; they go to Hiſtories of the Bible, to Expoſitions, to Paraphraſes, and the like ſubſtitutes; turning to the Bible only on particular occaſions, as a book of reference, to verify paſſages, and to determine in the laſt reſort. There are many ſuch publications, which may be thought by moſt readers more favourable to ſtudy than the text of the Bible, as now printed. It cannot be denied, that ſuch works are excellently contrived, and have their uſe; but ſtill they are only ſubſtitutes; and if they prepare ſome minds for going on to a peruſal of the Bible itſelf, it is to be feared they ſeduce others from reading it all, in the way of ſtudy. Something, therefore, ſeems wanting, that ſhall bring ſtudious perſons to the very text of the Bible, as well as the contents of it; where the law of God may be read in the very words of the law itſelf, as commodiouſly, and with as much intelligence and ſatisfaction, as in books of the above deſcription, that are ſubſtituted for it.

"It was in an humble, but earneſt endeavour to furniſh ſuch a book, that I have put myſelf to the trouble and expence of preparing and publiſhing this edition of the Bible. I have made it a book, that is free from all objection to the ſize, or to the type; it can tire neither the hand, nor the eye; it is in the faſhion and taſte of thoſe books, which are moſt read,

* I mean ſuch notes, as are *bonâ fide* intended for annotation; not the pretence of notes, which I have ſeen in ſome editions of the Bible and Common Prayer, placed there merely as a cover to the piracy of printing upon the patentees, as if fraud could make legal any thing that was in itſelf illegal. In ſome of theſe editions the notes are placed purpoſely ſo as to be cut off by the binder.

and read with pleaſure. If theſe external circumſtances ſhould recommend it to peruſal, I venture to hope, that the method in which the text is here exhibited, together with the aid of the notes, will fix the attention of the reader to a ſtudious reading of the Holy Scriptures, becauſe he will read with eaſe, and with underſtanding alſo.

"The plan is, to give to the text of Scripture the appearance which the different characters of it claim. Thus the greater part of it is unqueſtionably proſe; but a part of the Old Teſtament is judged by the beſt critics to be, what may be called metrical, for want of ſome other word to diſtinguiſh it from proſe. Theſe reſpective parts are diſtinguiſhed in this edition. All the hiſtorical books of the Old Teſtament, and all the New, are of the former kind; the Pſalms, the writings of Solomon, moſt of Job, ſome ſongs in the hiſtorical books, and the greater part of the prophecies, are of the latter kind. The proſe parts are here printed as proſe compoſitions are printed in all other books, without regard to the diviſion of chapters, and verſes; which, however, are preſerved for their original purpoſe, that of reference, but concealed in a manner not to obſtruct the progreſs of the reader. The metrical parts are printed in the old diviſion of verſes. This appeared to me ſufficient to mark the diſtinction between metre and proſe: and I judged it more prudent to retain a diviſion already in uſe, than to hazard any new one that might be made into lines or verſicles, according to ſome late theories of Hebrew poetry; for I wiſhed merely to diſtinguiſh what is metrical, without preſuming to decide what is the metre. In this manner, I have been able to furniſh novelty without innovation; and thoſe who are inclined to criticiſe the metrical part of the work, ſhould recollect, that the ſingularity is really not in that, but in the proſe.

"In the hiſtorical books, the metrical parts are eaſily known, for they are diſtinguiſhable by the very ſubject of them; as the Song of Moſes, and the like. In the books that are wholly metrical, as the Pſalms, there is no diſtinction to be made. The difficulty is in the prophetical books; where, it is acknowledged, there is a mixture of proſe and metre, but where the ſubject all through is ſo ſimilar, that ſome other criterion becomes neceſſary; this criterion can only be ſought in the original itſelf. Metre, ſtrictly ſpeaking, is a ſyllabic meaſure; but none ſuch is now diſcoverable in the Hebrew; there is, however, often diſcernible a peculiarity in the language and ſtile, conſiſting of ſomething rhetorical in the choice of words, and ſomething rythmical in the collocation of them. Such artificial paſſages ought ſurely to be regarded, and diſtinguiſhed. They continually recur in the prophets; and it appears from this view of their writings, that they often change from one tenor of compoſition to another, giving the whole an air of ſomething rhapſodical, analogous to a tranſition from proſe to verſe, and from verſe to proſe.

"The prophets would not thus have varied their ſtrain, unleſs it was to produce ſome different effect; and if this change can be repreſented, or even notified to the Engliſh reader, it helps to make a ſtill cloſer reſemblance of the prophetical writings. I found this to be a critical attempt of ſome nicety, and that there might be various opinions and feelings about it. I hope, the experiment which I have ventured upon, will at leaſt be thought temperate, and accordingly be received with candour. In making up my mind on this part of the work, I have relied much on the judgment of a learned perſon, in whoſe knowledge of Scripture, and Scriptural Hebrew

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I have great confidence, and who is alluded to in my Collation of the Hebrew and Greek Texts of the Psalms*.

"It was only in the Hebrew Scriptures, that any such variance in the language and stile could make a distinction between metre and prose. The Greek language has confessedly no metre, but such as is expressed in a syllabic measure; every other composition is prose, however elevated the stile may be; and as there is no syllabic measure in the Greek Scriptures, they must therefore be treated as plain prose. But there are other considerations, which inclined me to give a metrical appearance to some parts even of these. The Hymns in Luke i. ii. which we are used to see divided into verses in our Common Prayer Book, under the titles of *Magnificat*, *Benedictus*, and *Nunc Dimittis*, I have for that reason printed here in verses; I have done the same, for the same reason, with *The Song of the Three Children*; it seemed consistent to print the Song of Judith in the same manner. The books of Wisdom and Ecclesiasticus, being imitations of Solomon's writings, and consisting of sentences, that are co-extensive with the present verses, I thought could not be printed in a better way, than in our common Bibles.

"The whole of the Bible, whether prose or metre, is divided in this Edition into sections, without any regard to the present chapters and verses. These sections are intended to conform to the divisions of the several subjects; and it is hoped, they will exhibit the whole of the Bible in an order, system, and coherence, which will throw new light upon every part of it. To make way for this sectional division I have been obliged to discard the arguments of the chapters; but I have done this with the less scruple, because they do not appear to me to be a part of the original work; for the translators, after they had completed the revision of the text, by the joint and several labours of the whole body, delegated to two only of their number the office of making arguments to the chapters. Later editors have, no doubt, observed this, and have for that reason taken liberties with these arguments, adding to them, or diminishing them, according to their fancy; in some late editions from the Cambridge press the arguments of the chapters are reduced to a single line. With this history, and these examples before me, I felt less difficulty in rejecting the arguments entirely, and substituting for them the sectional heads, and the marginal abstracts; thinking that these will be found to do more than compensate for the loss.

"In planning this edition, I constantly kept in view the original work of the Translators, and the practice of the two Universities in their editions of it; and I have always endeavoured to adapt my design so as to be justified either by one or the other. Wishing to give a plain text, to look like other English books, I was desirous of disincumbering the margin from the numerous parallel passages, that seem to load the page, while they contribute little, that is useful to the generality of readers. I found, that these parallel passages were very few in the first edition in King James's time, and that the present number had grown by gradual additions, derived from

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"* I mean Mr. Jacob, a learned and enlighted Jew; who besides his Biblical learning, is master of all the Talmudical and Rabbinical writings, without being a superstitious admirer of them. I am greatly obliged to this gentleman for his advice in matters that required knowledge and judgment; and likewise for his condescension in attending to the progress of the work, as it went through the press."

the induſtry of ſucceſſive editors. The much greater part of them, therefore, might be diſcarded without interfering with the original work; and the Oxford and Cambridge editors have diſmiſſed the whole of them, in ſome of their late octavo Bibles. This was authority enough for me to do the ſame; but, in this caſe, as in that of the arguments of the chapters, I have provided a ſubſtitute; for in the notes will be found all the references to parallel paſſages, which appeared to me neceſſary for explaining the text. Some might, indeed, be added, that would be of uſe; but for many of the others, they conduce more to a curious compariſon of words and phraſes, than to any true illuſtration of Scripture.

"The other branch of marginal matter appeared to me of a much more important nature; I mean the Hebrew and Greek renderings, as they are called. Theſe are ſuch tranſlations of the original as give another, or a more literal, ſenſe of a word or phraſe in the original, which could not properly be introduced into the text itſelf; theſe were wiſely placed in the margin by the tranſlators, in order to afford additional light to the reader. I conſidered theſe, as a real part of the tranſlation, no leſs than the text itſelf, and that no Bible was fairly given to the public, that was without them. I have, therefore, retained the whole of the Hebrew and Greek renderings in this edition; and I regret that there is any example of diſregarding them in others, which, for that reaſon, I cannot look upon as genuine editions, though coming from authority. Extricated as theſe renderings are, in this edition, from the heap of parallel paſſages, with which they are confounded in the quarto editions, they will, I hope, attract the reader's notice, and thus contribute their ſhare towards conveying the true ſenſe of the words and phraſes of the original language.

"Such is the plan upon which I have exhibited the text of our Church Bible. For the text itſelf, I made choice of the Oxford Bible, which was adjuſted with great care in the year 1769, and which the univerſity has made the copy in all reprints, ever ſince. I directed the Printers to follow that copy implicitly; and if there is any deviation, even in the punctuation, it is from an error in the preſs, and not by deſign *.

"To the text of the Pſalms I have added, in another column, that of the Pſalms in the Common Prayer Book. Theſe two texts are of different characters; the former is nearer the Hebrew, but the latter ſeems to have leſs difficulties; thoſe will become ſtill leſs by a compariſon with the Bible

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"* There is a peculiarity in this Oxford edition which I do not approve, and which, therefore, I am deſirous ſhould not be aſcribed to me. The Editor has united into one word what are elſewhere two words, or at moſt are joined by a hyphen, making ſuch compounds, as *ſhoelatchet*, *eveningtide*, *grapegatherers*, *bloodguiltiness*, *manſervant*, *maidſervant*, and the like; all which are printed as two words in the original edition in King James's time, and are commonly ſo written in the preſent day. The printers were ſtartled with theſe novelties, but I directed them to follow the copy. Having determined to reprint this text, I thought it proper to adhere to it, in every particular. This I obſerved ſo ſcrupulouſly, that when my ſectional diviſion happened, as it did more than once, to end where there was only a colon in the text, I would not allow them to change it to a full ſtop. So that this edition may be conſidered as an Oxford text, if reprinted correctly."

text

text; and the two will reflect a light upon each other, that muſt make both better underſtood *.

" Although I perſuaded myſelf, that the Bible was more likely to be read, and would be read with more intereſt, and intelligence, if the text was preſented to the reader in the form in which it is diſpoſed in this edition, yet it ſeemed to me neceſſary, that the text ſhould be accompanied with ſome explanatory notes, before it could be ſaid to be upon a footing of equal advantage with other ancient writings. In order, therefore, to make the work as complete as I could, I reſolved to compile ſome ſhort notes both to the Old Teſtament and the New; I did not feel courage to beſtow the ſame pains on the Apocrypha †. The rule I laid down to myſelf for framing theſe notes was this; that they ſhould be very numerous, and very ſhort; ſo that nothing might be paſſed over that appeared in the leaſt to need annotation; and that no annotation ſhould digreſs from the text; but, on the contrary, that every note ſhould keep the text cloſely in view, and ſhould bring the reader back to it, as ſoon as it had ſerved the purpoſe of explaining the difficulty that occaſioned it. Further, I reſolved to keep out of theſe notes every thing that was learned, or curious, or novel. Formed upon this principle, they aim at nothing, but to give a plain interpretation of Scripture, ſuch as has been known and well received for many years; and, as they are intended for Engliſh readers of every claſs, ſo both learned and unlearned, I ſhould think, may find ſomething in them that will be uſeful.

" In giving this new form to the Engliſh Bible, I claim little merit to myſelf beyond that of the labour and expence; the authorſhip is of a very humble ſort; it is that of bringing forward the works of others, and placing them in a ſituation, where they may be more uſeful to the public. The ſubſtance of every thing, that may be thought valuable in this edition, is to be found in books a century old; little of it is mine, but the ſelecting, adapting, and wording ‡. If there has not always been judgment in the choice, nor every where ſucceſs in the execution; if I have done too much in one place, and too little in another; I hope allowance will be made for ſuch inequalities, conſidering that the work is long, and various, and the attempt new.

" I beg leave here to repeat, what I have ſaid on a former occaſion §, by way of apology for preſuming to meddle with the Bible and Prayer Book, as Editor or Commentator, that I deſire in theſe publications to be conſidered as acting only officially, and more in the character of a printer, than an author. It is the performance of a ſuit and ſervice, which I thought due for my ſhare in the office to which I belong. While my copatentees were carrying on the ordinary buſineſs of the King's preſs for the

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" * The notes are upon the Bible text only; for notes upon the other text, I muſt refer to the new edition of my Common Prayer Book.

" † For the reaſons ſee the Preface to the Apocrypha.

" ‡ The ground work of this edition may be ſeen in Wells's Paraphraſe of the Old and New Teſtament; and the notes may be conſidered as containing what ſeems moſt neceſſary in the voluminous commentaries of Patrick, Lowth, and Whitby, not to mention others.

" § In the Prefatory Epiſtle to my Collation of the Hebrew and Greek texts of the Pſalms."

preſent, conformably to an agreement between us, I was unwilling to be wholly idle in the ſtation wherein I was placed. The Bible and Prayer Book are connected with ſome of my former ſtudies, and I reſolved to try, whether any thing new could be deviſed for providing the public with better editions of thoſe books. Hence aroſe the preſent edition of the Bible, as well as that of the Common Prayer Book. I have in contemplation ſome other biblical works; but I ſhall pauſe for the preſent, till what I have already done, ſhall be received in a manner, that will juſtify me in purſuing, any further, my notions of improvement."

Having learnt, in the Editor's own words, his deſign, and the grounds upon which he proceeds in execuing it, we ſhall defer what we have to ſay upon the merit of this execution to another occaſion.

(To be continued.)

The Beauties of Wiltſhire, diſplayed in ſtatiſtical, hiſtorical, and deſcriptive Sketches: illuſtrated by Views of the principal Seats, &c. With Anecdotes of the Arts. 2 Vols. 8vo. P. p. 623. 1l. 4s. Boards. Vernor and Hood. 1801.

MANY works of this kind (or ſomething like it) have lately made their appearance. We are glad to ſee this: for, well or ill executed, they will always add to the collection of *facts*, upon which the foundation of true knowledge muſt be laid; and may, at laſt, produce ſomething better than themſelves. The author does "not arrogate the dignified appellation of a county hiſtorian," he is contented to be conſidered as only furniſhing "imperfect ſketches of his native county." In this he has done wiſely, after giving ſuch an enumeration of talents, acquirements and perfections *neceſſary* (as he ſays) to the formation of a topographer, or county hiſtorian, as never fell to the ſhare of mortal man.

"The topographer," ſays Mr. Britton, "above all others, ſhould be poſſeſſed of undeviating perſeverance; for the complete attainment of his object, the *perfection* of his labours, is dependant as much on patient inveſtigation, as on the more volatile effuſions of the moſt animated genius. His intellects ſhould be unclouded, his talents pre-eminent, his acquirements univerſal. He ſhould poſſeſs a knowledge of the languages, be familiar with the ſciences; and acquainted, intimately, with hiſtory, agriculture, mineralogy, biography, and the belles lettres. His mind ſhould be enlarged by commerce with the various branches of ſociety, and his judgment endowed with thoſe comprehenſive powers which reſult from the ſtudy and compariſon of the opinions of every age, and every nation. He ſhould have a taſte for the polite arts, and particularly for drawing, which induces new ideas, and quickens the perceptive faculties almoſt to the creation of a new ſenſe. In ſhort, every exerciſe by which the moral and phyſical capabilities of man are invigorated, ſhould be familiar to him.—Wiſdom, and knowledge, and underſtanding, ſhould be the heralds of his way, and the companions of his lucubrations; and his capacity ſhould be enough enlightened to ſeize the remote relations of things, and combine them

them according to times, ſituations, and circumſtances. Poſſeſſing theſe attainments, he ſhould commence his reſearches with an examination of every promulgated authority. He ſhould inveſtigate deeds, however ancient, and unfol and peruſe charters, however worm-eaten. He ſhould compare evidence, where accounts clash, and believe no aſſertions without demonſtrative argument. He ſhould trace the relations of hiſtory to the theatres wherein the events were tranſacted: and compare the records of paſt ages with exiſting memorials. No *political bias* ſhould ſway his opinions; no *prejudice pervert* his judgment."

Where is ſuch a man to be found? We, for our part, have never met with any thing like him, have never heard, or read of ſuch a one; nor do we think that he will make his appearance before the new French doctrine of human *perfectibility* and *perfection* ſhall be fully realized.

The preſent work ſeems to hold a middle place between thoſe publications which are now given to the world under the name of *Tours*, and a *County Hiſtory*; but partakes more of the nature of the former. After ſome general information reſpecting the hiſtory, extent, appearance, population, produce, &c. of the county, Mr. B. begins his particular detail with Old Sarum; on the deſcription and antiquities of which he beſtows one ſection. Saliſbury, its cathedral, churches, &c. employ ſections 3d and 4th. He next proceeds to Longford Caſtle, a ſeat of the Earl of Radnor; thence to Downton, Clarendon, Bemerton, and Wilton: to this laſt he gives two ſections. From Wilton he goes on to Fonthill, of which we have a minute account. Wardour, and Wardour Caſtle are his next objects. Some account of Knoyle, the birth-place of Sir Chriſtopher Wren, and of the town of Mere, concludes the firſt volume.

The ſecond volume commences with a deſcription of Stourhead. The other ſeats deſcribed are Longleat, Ameſbury, New-Park, Stoke-Park, Bowood, and Corſham Houſe. The towns which are noticed are Warminſter, Heytſbury, Devizes, Marlborough, Calne, Chippenham, Corſham and Bradford. The other objects which occupy the attention of Mr. B. in this volume are Agriculture, eſpecially that of Wiltſhire; Saliſbury Plain, the Barrows, Severnake Foreſt, and Stonehenge.

We cannot, conſiſtently with the nature of our publication, follow the author ſtep by ſtep through the variety of ſubjects which he paſſes in review, in his two volumes: nor is it neceſſary. We can only ſay, that the reader will find in them a little of every thing: if he is not too faſtidious, he will be amuſed, and on ſome points may meet with information. In a work, of which the component parts conſiſt of hiſtory, antiquities, virtu, farming, deſcription, &c. and a ſmall ſeaſoning of politics, ſomething will, probably, be found not diſagreeable to any palate, and the olio, upon the whole, may, perhaps, be reliſhed by the public.

As a ſpecimen of the work, we give the ſentiments of the author reſpecting

reſpecting the period when *Stonehenge* was erected, and on the object of its creation.

" STONEHENGE.

" The aſtoniſhing aſſemblage of ſtones which compoſe the maſſive ruin thus denominated, is ſituated on the extenſive plains I have juſt deſcribed, about two miles weſt of the village of Ambreſbury, and ſeven miles north from the city of Saliſbury."

" Imagination, ever reſtleſs, and ever deciding on crude or imperfect information, has multiplied the uſes and deſtinations for which theſe myſtic circles were primarily intended. To examine *all* of which, and the various conjectures, hypotheſes and ſpeculations, that have been written on this wonder, would involve me in an enquiry too abſtruſe for my preſent purpoſe; a taſk too ſevere to encounter. It is a field where the mazes of wild opinion are more complex and intricate than the ruin; where ſagacity and ingenuity have full ſcope to indulge their playful curvetings; where we may batter down ſyſtems with the ironic weapons of ridicule, and erect others only to meet the ſame fate; in ſhort, there has ever been ſo much ambiguity and conjecture in the lucubrations of thoſe perſons who have written on this marvellous ſtructure, that I was almoſt deterred from making any attempt to explain what has ſo long remained enveloped in uncertainty; nor ſhould I have had courage to oppoſe a very prevalent opinion, but from the acquiſition of ſome very important documents * which my predeceſſors had not the good fortune to poſſeſs."

After enumerating the conjectures and hypotheſes of various preceding writers, he thus goes on:

" None of the above-mentioned writers have condeſcended to ſearch for hiſtorical documents reſpecting the ſubject of enquiry; ſome, indeed, have quoted the account of it, as given in the Britiſh Chronicle, by Geoffrey of Monmouth; wherein the creation of the fabric is aſcribed to Ambroſius, as a monument to the memory of the chieftains†, who on that ſpot fell victims to the treachery of the inhuman Saxons; but in ſo doing, they affect to treat the whole as fabulous. They ought to have conſidered, that the ſingularity of the ſtructure muſt have a ſtrong tendency to create marvellous ideas; eſpecially in the brains of thoſe ſimple and credulous hiſtorians, who lived in an age of ignorance and ſuperſtition.

" For my part, whatever ſhall be attempted in theſe pages, towards an illuſtration of this diſputed ſubject, ſhall be founded upon ſuch hiſtorical documents, as can be collected for that purpoſe. This being my deſign, it would be highly injudicious to ſlight the Britiſh Chronicles, which are almoſt the ſole repoſitories of the events tranſacted in the early period of our hiſtory, eſpecially ſhould other authorities be in uniſon with what they relate.

" * Theſe I obtained from Mr. William Owen, whoſe intimate knowledge of *British Antiquities* and Hiſtory, are not only apparent in his writings, but have obtained the ſuffrage of many profound critics."

" † This circumſtance is ſaid to have taken place in the month of May, 475."

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" The purport of what is ſaid in the hiſtory of Walter of Oxford, in Welſh, is as follows*.

' After Emrys (i. e. Ambroſius,) had tranquillized every place, he made a journey to Saliſbury, to behold the graves of thoſe whom Hengiſtyr had cauſed to be ſlain of the Britiſh chieftains. At that time there were three hundred monks, who formed a community in the monaſtery of Ambri Mount; for ſo it was called, becauſe it was founded by a perſon who was named Ambri. And Emrys was grieved to ſee that ſpot devoid of every mark of honour; ſo he ſummoned to him all the ſtone-maſons and carpenters in the iſle of Britain, to erect a trophy, which ſhould be an eternal memorial round that ſepulture.

' Then after they had aſſembled together, their ingenuity failed them. Thereupon Tramor, archbiſhop of Caer-Llion, drew near to them, and thus ſpoke to Emrys:—" My Lord, cauſe thou to come before thee Merdin (Merlin) the bard of Gorthevrn; for he is able to invent a wonderful ſtructure, through his ſkill, to be of eternal duration." So Merdin was brought to Emrys; and the king was joyful to ſee him; and Emrys deſired him to foretel the events which were to come in future on this iſland. But Merdin replied: " It is not right to declare thoſe things, except when there is a neceſſity; and were I, on the contrary, to ſpeak of them, the ſpirit that inſtructs me would depart when I ſhould ſtand in need of it." Upon that, the king would not preſs him farther; but enquired of him in what manner he could invent a fair and laſting work, over that ſpot.

' Thereupon Merdin adviſed a journey to Ireland, to the place where ſtood the *côr y cawri*, or the circle of the giants, on the mountain of Cilara. For thereon are ſtones of extraordinary quality, of which nobody has any knowledge; and they are not to be obtained by might, nor by ſtrength, but by art: and, were they at this place in the ſtate they are there, they would ſtand to eternity. So Emrys then ſaid, laughingly, by what means can they be brought from thence? Merdin replied, move not thyſelf to laughter, becauſe I ſpeak but ſerioufneſs and truth; for thoſe ſtones are myſtical, and are capable of producing a variety of cures; they were originally brought thither by giants, from the extremities of Spain; and they placed them in their preſent poſition. The reaſon of their bringing them was, that when any of them ſhould be attacked by diſeaſe, they were wont to make a fomentation in the midſt of the ſtones, firſt laving the ſtones; that water they poured into the fomentation; and through that they obtained perfect health from the ills that might affect them; for they put herbs in the fomentation, and thoſe healed the wounds.

' When the Britons heard of the virtues of thoſe ſtones, immediately they ſet off to bring them; Uthyr Pendragon, being commiſſioned to be their leader, taking fifteen thouſand armed men with him; Merdin alſo was ſent, as being the moſt ſcientific of his cotemporaries.

' At that time Gillamori was a king in Ireland; who, on hearing of the affair, came with a great army againſt them; and he demanded of them the purport of their errand. When the king underſtood their buſineſs, he laughed, ſaying, " It is no wonder to me that a feeble race of men has

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" * This is one out of three chronicles, printed in the Welſh Archaiology, vol. ii. page 77, from manuſcripts written about the twelfth century."

been

been able to ravage the iſle of Britain, if its natives are ſo ſilly as to provoke the people of Ireland to fight with them about ſtones." Then they fought fiercely; and numbers were ſlain on both ſides, until at length Gillamori gave way, and his men fled.

'Then Merdin ſaid, "Exert now the utmoſt ſkill you are acquainted with, to carry the ſtones away:" but it availed them not. Merdin then laughed; and without any labour, but by the effect of ſcience, he readily brought the ſtones to the ſhips. So they thus brought them to Ambri Mount.

'Then Emrys ſummoned to him all the chiefs and graduated ſcholars of the kingdom, in order, through their advice, to adorn that place with a magnificent ornament. Thereupon he put the crown of the kingdom on his head; celebrated the feſtival of Whitſuntide for three days ſucceſſively; rendered to all in the iſland their reſpective rights; and ſupplied his men, in a becoming manner, with gold, ſilver, horſes, and arms. So when every thing was prepared, Emrys deſired Merdin to elevate the ſtones, as they were in Cilara; and this he accompliſhed. Then every body confeſſed that ingenuity ſurpaſſed ſtrength.'

"The relation in the Welſh copy, by Geoffrey of Monmouth, is nearly to the ſame effect; except that in ſome parts it is more diffuſe. So alſo is an old Welſh chronicle, by an unknown writer; only that in the latter there is no mention of the ſtones being originally brought to Ireland from any diſtant country.

"The account of the ſlaughter of the Britiſh chiefs, through the treachery of Hengiſt, which precedes the above quotation, is circumſtantially copied from Nennius; the event is likewiſe recorded in the hiſtorical Triades of the Britons, in words of the following import:

'One of the three treacherous aſſemblies of the iſle of Britain, was the meeting of the principal men of the Cymry, (the Welſh) and the deputies of the Saxons, on the mountain of Caer Caradoc, where the plot of the long-knives, through the treachery of Gortheyrn, was carried into effect; for by his advice, and the abetment of the Saxons, nearly all the chieftains of the Cymry were ſlain.'

"That the Caer Caradoc, or camp of Caractacus, mentioned in the above, was near the ſite of the preſent Ambreſbury, is confirmed by other Triades. One of them ſtiles the choir of Emrys, in Caer Caradoc, one of the three inceſſant choirs of the iſle of Britain; where it is ſtated there were two thouſand four hundred monks, one hundred for every hour, of the four and twenty in rotation, performing the ſervice of God without intermiſſion.

"There is a triad, called the three mighty deeds of the iſland of Britain, one of which is the 'erecting of the work of Emrys.' A memorial likewiſe of the erection of this ſtructure, is ſtill preſerved in ſome of the Welſh proverbs; for, when any great difficulty is mentioned, they call it '*Mal gwaith Emrys*,' like the work of Emrys, and '*Mal codi gwaith Emrys*,' like the raiſing of the work of Emrys.

"From theſe records it clearly appears, that Stonehenge was the work of the Romanized Britons, about the latter end of the fifth century. Let us now advert to the foregoing evidence. What is mentioned firſt in order is the extract from the Britiſh hiſtories, which it has been the *faſhion* to decry as fabulous altogether. I readily admit that thoſe writings contain many *abſurd fictions*; and where are the ancient chronicles that are free from

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ſimilar blemiſhes? Theſe, at the time they were written, were believed to be *true hiſtory*, as well by the chroniclers themſelves, as by the people at large. But ſuppoſe the extract under conſideration be minutely examined, what great impoſſibility does there appear in it? Their bringing of the ſtones from Ireland is the only part of it which can be ſtrictly denominated of ſuch a deſcription. But compare this with the real fact preſented to us in the ſtructure. There we behold ſtones of various kinds; the largeſt claſs, however, conſiſt of 'pure, fine-grained, compact, ſandſtone,' which are to be found in abundance on Marlborough Downs, and alſo, as I am informed, all over Saliſbury Plain, by boring to a certain depth: there are three or four other ſorts, which certainly have been collected from diſtant places, as none of a ſimilar texture are to be found near the ſpot; and, agreeably to the account in the foregoing extract, ſome of them were, with as much probability, brought from Ireland, as from any other country.

"The memorials of Stonehenge, which are contained in the triades, and in the traditionary ſayings of Wales, are evidences which I conceive to be concluſive; and, as they are ſimple, they require no farther illuſtration.

"With reſpect to thoſe writers who have diſdained ſearching for hiſtorical memorials, and have attributed the origin of Stonehenge to the Druids, merely by conſulting their own imaginations, I muſt obſerve, that, in addition to the above hiſtorical teſtimony, there are ſome proofs of a negative kind *againſt aſſigning* the erection of this fabric to a period *purely Druidical.*

"In the firſt place, the circles wherein the Britons held their meetings, agreeably to the Bardic or Druidical ſyſtem, were *particularly required* to be compoſed of ſtones in their *natural ſtate*; and ALL the remains of them will ſhew that this principle was never tranſgreſſed, as may be particularly ſeen in thoſe *indiſputably ancient*, of AVEBURY, STANTON DREW, BOS CAWEN, and ROLL RICH. But the conſtruction of Stonehenge militates againſt ſuch a principle, as the ſtones bear the marks of being conſiderably worked by art, and muſt therefore have been the production of a ſubſequent period, when the force of events had cauſed a relaxation in the obſervance of the Bardic inſtitutions. This concluſion derives additional ſtrength from a circumſtance not generally known. Several pieces of pottery, evidently of Roman manufacture, or made from their models, were diſcovered (after the fall of the large ſtones in the year 1797) *in the ſoil* which ſerved for their foundation.

"I ſhall now diſmiſs the ſubject, with a few additional remarks on the moſt material topics which have been urged towards throwing light upon the *time* when it was probably erected.

"The idea of making it a Roman temple, is coming nearer to the true *era* of its conſtruction than ſome people have imagined, or will allow, for it diſcovers traits of the character belonging to the architecture of that people, though not intended as a place of their worſhip; and is certainly, in its ſtructure, *contrary to all other* remains of Britiſh works.

"Thoſe who have aſſigned to the Danes the credit of being the founders of Stonehenge, ſurely were not aware of the difficulties to which they committed themſelves. One obſervation is ſufficient to overthrow their belief. We are informed by Biſhop Gibſon, that Stonehenge is *mentioned* by Nennius, who lived about 620. Now the Danes did not viſit this country till the reign of Egbert, upwards of 200 years after. The opinion

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ſeems to have originated from the circumſtance of ſeveral ſimilar circles, though on a ſmaller ſcale, that are to be met with in Denmark, and on the ſhores of Sweden. Some of the moſt remarkable of theſe are deſcribed by Mr. Coxe, in his intereſting Tour through the Northern Countries*. But theſe circles were not the work of the preſent inhabitants: they have no memorials concerning ſuch remains; only that the popular traditions attribute them to a race of giants formerly inhabiting theſe countries. The giants here alluded to, were the Cimbri, which ſhould not be confounded with the Goths, and of whom a remnant, under the name of Wendi, is to be found ſtill exiſting among the mountains of Saxony ſpeaking a ſiſter dialect of the Cymraeg of Wales; and who are ever called Welſhmen by their Gothic neighbours.

"The deduction may be made in a few words. In the foregoing ſtatement we find hiſtorical records in uniſon with particular principles and maxims of the Bardic inſtitution; the former fix the erection of Stonehenge to ſome point of time in the fifth century, ſubſequent to the maſſacre of the Britons; and the latter clearly militating againſt aſſigning its foundation to a period anterior to the Chriſtian era.

"Such, then, is my opinion of the time in which this ſtructure was raiſed, and of the purpoſe for which it was intended; yet, if any facts can be adduced ſufficiently powerful to overthrow the arguments here uſed, I ſhall willingly retract my aſſertions. My only wiſh is to elucidate a dark period of our hiſtory; if this can be effected by the ſuperior validity of more authentic information, I ſhall readily acknowledge my errors, and will embrace the truth, though it proceed even from the mouth of an enemy."

We are afraid that this "Syſtem," founded on "the Hiſtory of Walter of Oxford, in Welch," and "the hiſtorical Triades of the Britons," will be conſidered by many as "the playful curvettings" of ingenuity; but as we do not at preſent feel ourſelves diſpoſed to "batter it down," either "with the ironic weapons of ridicule," or with any other weapons, we leave it either to ſtand *ſuo robore*, or to crumble into the duſt of preceding ſyſtems. By the bye, in the paſſage of the work here alluded to, Mr. B. has attributed "*playful curvettings*" not only to ingenuity, but even to ſagacity. This we believe the judicious reader will not conſider as perfectly characteriſtic. There are many ſimilar inſtances, where an affectation of metaphorical language has led him aſtray.

For ſome time paſt the demon of *what is called* FINE WRITING has poſſeſſed authors of every deſcription. The criterion of *modern* fine writing, as far as we are able to judge, (and we judge from a pretty extenſive experience) is to deſcribe the moſt common things in the language of poetry, to give us metaphor and imagery inſtead of "a plain tale." This is the fine writing of proſe. In verſe the oppoſite rule ſeems to be followed by many. Every ornament which the taſte

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"* Travels into Poland, Ruſſia, Sweden, and Denmark, vol. v. p. 311. Fourth edition."

of

of ages had thought eſſential to poetry is totally neglected, is pronounced to be an uneſſential and meretricious accompanyment; and the tale of the nurſe, or of the peaſant, is narrated exactly as it would have been told by the nurſe or the peaſant. This, we are informed, is the language of *nature*, from which all poets had departed, and which our modern bards now hold forth as a new and moſt important diſcovery. We except, however, from this animadverſion the *few*, who adhere to the claſſical ideas of antiquity, and a *great number*, who are as abſurd embelliſhers in verſe, as the above-mentioned writers are in proſe.

We are afraid that Mr. B. will be found guilty of the faults which we have laid to the charge of the *faſhionable* (ſhall we call them) proſe writers of the time. His attempts to be a *fine* writer often prevent him from being a *good* writer. An example or two will evince that our animadverſion is not without foundation.

Speaking of liberty, "In vain," ſays Mr. B. "may the hand of power enforce the obſervance of the dogmas of prejudice: the Promethean ſpark can never be elicited but when the daring ſpirit, ſoaring to the mid-heaven, revels on the eagle wing of unreſtrained opinion." Vol. I. p. 147. He combats that concentration of riches, which he ſays is the conſequence of unbounded commerce, not only with *reaſoning*, but *ſimile*. e. g. "Thus clouds aggregate on a mountain's brow, and depoſite thoſe waters in overwhelming torrents, which, if their fleecy mantles had floated over the vallies, would have deſcended upon the herbage in invigorating ſhowers." Vol. 2. p. 58. Again, "If an undue patronage is beſtowed on the ſhuttle and the lathe, while the reap hook and the plough are, at beſt, but partially ſupported, the direful creſt of famine will aſſuredly be upreared, and the fell monſter will work his tortuous and devouring way through every quarter of the land." Ib. p. 60. We will not, though we could with eaſe, produce more quotations of this kind: the above are ſufficient to ſanction our animadverſion.

The regular progreſſion in all art and ſcience is, that principles muſt be ſtudied and acquired, and that higher things are to be the reſult of the acquirement. Mr. B. ſhould have attended to this, and, before he had ſoared into the regions of rhetoric and of poetry, he ſhould have acquired a knowledge of his own language; Priſcian's head ſhould not have been broken, and he ſhould not have ſhewn himſelf unacquainted with the true meaning of Engliſh words. Yet of theſe faults he has been guilty, as the following inſtances will prove.

"I find no leſs than *ſeven* etymologies given to Old Sarum, though *neither* of them impart any important information." Vol. 1. p. 21. Here the proper word is *none*; *neither* is only applicable where two circumſtances and no more are mentioned. "Tiſbury is a large ſtraggling village, and is noted for its quarries, and being the birthplace and reſidence of Joſiah Lane, a man who *transfixed* ſome of the romantic ſcenes of Salvator Roſa into Engliſh ground." Ib. p. 251.

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To *transfix* a ſcene from one place to another is certainly not Engliſh; nor would it make ſenſe in any language. "The moſt conſiderable of theſe barrows is Sillbury Hill, which is ſituated cloſe by the great Bath road, one mile from Avebury, and five miles weſt of Marlborough. This monſtrous *tumuli is* unqueſtionably the largeſt of the kind in England." Vol. 2. p. 109. It would not have been leſs, had it been a *tumulus*, as it ought to have been. Speaking of Stonehenge, he ſays, "It would prove a moſt important *deſideratum* to aſcertain the real purpoſe and time of its erection." Ib. p. 118. He means to ſay *diſcovery*. Had he looked at Johnſon he would have found that *deſideratum* is not a *diſcovery*, but "ſomewhat which enquiry has not yet been able to ſettle, or diſcover;" and therefore that to aſcertain the real purpoſe and time of the erection of Stonehenge, would prove not a moſt important *deſideratum*, but a valuable *diſcovery*. If we add to theſe, of which the number might be eaſily increaſed, that the verb *lay* is, we think, uniformly employed inſtead of *lie*, our readers will not conſider Mr. B. as a very correct grammarian. This *vulgariſm*, which confounds the meaning of words, has lately become ſo prevalent that we meet with it every where. It ſtares us in the face in every newſpaper, and in all naval diſpatches. We have not remarked that it enters into the writings iſſued by Government; and hope that we ſhall never ſee it there. So much are men governed by what they hear and ſee, that Johnſon himſelf was at leaſt only guilty of this vulgariſm; it obtained a place in the firſt edition of his Lives of the Poets. He ſaw it, he expunged it in the future edition, and we wiſh that it may hereafter be expunged from every production which has any pretenſions to circulate beyond the purlieus of St. Giles's.

Mr. B. before he appears as a writer, ought to have known that moral probability is not demonſtration, and ſhould not have given us what he calls *moral* demonſtration when direct *phyſical* proof was in his power. He has, however, fallen into both theſe errors. Speaking of Saliſbury cathedral, he tells us, "the windows of this cathedral are ſaid to correſpond in number with the days in the year; the pillars to the weeks; and the gates or doors to the months. But the report is *demonſtratically* falſe; ſo far as the falſehood of a propoſition can be demonſtrated by *moral* evidence. None but the moſt fantaſtical of the human race would violate the perfection of his art for the attainment of ſuch a ridiculous purpoſe. The judicious builder knew better than to ſacrifice the principles of profeſſional ſkill to gratify the erroneous conceptions of an abſurd and contemptible puerility." Vol. I. Pp. 67, 68. Probability is, no doubt, on the ſide of Mr. B. but *probability* is not *demonſtration*; and, as he was on the ſpot, and profeſſedly to give us ſatisfactory accounts of what he ſaid, he might have put an end to this popular opinion by a direct *phyſical* proof of its untruth, by counting and recording, if not the number of the windows (which he might have thought an irkſome taſk) at leaſt that of the pillars, gates, and doors. This would have been a more convincing proof than his moral demonſtration.

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The author of the Beauties of Wiltſhire, though he ſpeak much of his modeſty and candour, though he ſay I am determined "to be merciful to others, as I hope for mercy myſelf," vol. I. p. 100; yet often, we think, criticiſes with unneceſſary aſperity thoſe whom he encounters in his career. He frequently meets with Mr. Gilpin, and that veteran touriſt does not always eſcape without animadverſion ſufficiently acrimonious. After having ſaid "I wiſh to praiſe—I eagerly ſeek for merit," &c. he ſubjoins, "yet, deformity and *falſehood* ſometimes obſtruct my paſſage. I am ſorry, extremely ſorry that many miſtakes and errors in Mr. Gilpin's laſt work ſhould provoke theſe reflexions." Vol. I. Pp. 247, 248. *Falſehood* is a harſh term, and ſhould have been avoided. Why he ſhould, after having thus harſhly animadverted on Mr. G. call his deſcription of the Avon, as it runs through the grounds of Longford Caſtle, and which is ſo totally oppoſite to his own, an "*ambiguity* of Mr. Gilpin," (Table of Contents. p. 28,) we are at a loſs to conjecture. There is no ambiguity in Mr. G.'s deſcription; *he* ſays that "the Avon which paſſes through the garden, approaches nearly to ſtagnation." Mr. B. on the contrary, aſſures us that "it flows through the grounds in a rapid and pellucid ſtream." Vol. I. p. 96. We have not ſeen the place; it is for thoſe who have, to determine on which ſide the *miſtake*, or *error* lies: we will not, like Mr. B. call it *falſehood*, nor can we, with any regard to propriety, give it the name of *ambiguity*.

Mr. Dallaway meets with caſtigation of the ſame kind. "The Venus," ſays Mr. D. (ſpeaking of the figure taking a thorn out of her foot) "is of ſuperior ſculpture. The attitude is more eaſy than that of the ſame ſubject at Florence; and the expreſſion of pain much more natural. It is ſcarcely leſs admirable than many of genuine Greek ſculpture." "I ſhould fearfully contradict ſuch aſſertions," ſays Mr. B. "yet I am convinced by ocular demonſtration that it poſſeſſes *no merit* either in expreſſion, contour, or execution." Vol. I. Pp. 157, 158. This very deciſive contradiction is termed, in the table of contents, p. 29, "a *broad hint* to Mr. Dallaway!" It is certainly a very *broad* hint, as it clearly implies that Mr. D. is totally unfit to judge of the merits of ſtatuary, if the deciſion of the author be a juſt one. Here, too, as in the former caſe, we cannot decide; as from the number of years which have elapſed ſince we viſited Wilton, we have loſt all recollection of the ſtatue in queſtion: we can only ſay, that this ſarcaſtic broad hint but ill agrees with the modeſty and gentleneſs which the writer lays claim to.

The 2d Volume concludes with the following paragraph by way of advertiſement:—

"Here then I ſhall take the liberty to ſuſpend my labours for the *preſent*. But ſhould the foregoing *ſketches* merit the approbation of the nobility and gentry of the county, and the majority of my readers, I propoſe to publiſh a third volume in the courſe of the enſuing year; for the completion of which I have already collected much information, and poſſeſs many original papers; but in order to render this portion of my work as perfect as poſſible,

I earneſtly ſolicit the *free* and *candid communications* of thoſe perſons who may poſſeſs any documents, or whoſe knowledge may furniſh them with opportunities for deſcribing the following, or any other places, unnoticed in theſe volumes:

" TROWBRIDGE, LAYCOCK, MELKSHAM, AVEBURY, SPY-PARK, CASTLE COMB, KINGTON ST. MICHAEL, DRAYCOTT, STANTON ST. QUINTIN, BRADENSTOKE, MALMSBURY, SHERSTON, EASTON GREY, CRICKLADE, CHARLTON PARK, SWINDON, HIGHWORTH, WOTTON-BASSET, LEDYARD TREGOSE, LITTLECOTE, RAMSBURY, &c."

We wiſh that this advertiſement may be attended to, and that the author may receive every neceſſary communication; for, notwithſtanding our animadverſions, we think him in many reſpects well qualified for the work he has undertaken.

The plates in the two volumes are 16 in number, and are very neatly engraved in ſtroke. The ſubjects are two views of Saliſbury Cathedral, two views, and ground plans of Stonehenge, Longford Caſtle, Wilton Houſe, two views of Fonthill, Wardour, Caſcade at Bowood, Stourhead Gardens, Longleat, Stoke Park, Bowood, and Corſham Houſe.

The Principles of Morality. By George Enſor, Eſq. 8vo. PP. 358. 7s. Jordan. 1801.

IT has ſeldom been our lot to read a work more miſchievous in its intention, or more contemptible in its execution, than this production of Squire Enſor. He retails all the abſurd arguments of Voltaire, and the philoſophers of his ſchool, diveſted of their humour, and crowds the bottom of his page with numerous references, to ſhew his induſtry and erudition. And extenſive indeed is his reading, if he is accurately acquainted with the writings of all whom he quotes; and acute is his diſcrimination, if he pay equal deference to all their authority: for, in one paſſage we find the names of the Greek philoſophers and poets—our own Newton, and the Siameſe and Hindu ſages.

We ſhall not trouble our readers with any analyſis of a work which muſt be as diſagreeable for them to read, as it would be to us to write: but, perhaps, the following paſſage may make them ſmile at the recollection of a circumſtance in Goldſmith's Vicar of Wakefield.

" The preſumed beginning of this world was but a light prelude to the wonders which ſucceeded. A few Greek philoſophers and ſome viſionaries, with the moſt infatuated preſumption, attempted to ſet forth by what means it was formed. Many whom fanatics and ideots exalt above philoſophy, have dogmatized that it has exiſted for an inconſiderable portion of time: Coſmas * Indepleuſtes manufactured a ſyſtem of the univerſe to ſuit ſuch wretched narratives, and he ſucceeded accordingly."

" * Fabric. Biblio Græc. t. ii. p. 609."

In

In page 221, ridiculing the arguments for revelation from the accompliſhment of prophecies, we find this note.

"A good decipherer of hariolation, might in the following lines of Waller, on Cromwell, ſee the union of Scotland and England, and afterwards of Ireland and Britain.

"Like favour find the Iriſh, with like fate,
Advanc'd to be a portion of our ſtate,
While by your valour and your bounteous mind,
Nations divided by the ſea—are join'd."

Is then, Mr. Enfor, with all his erudition, ſo ignorant of our own hiſtory as not to know that Cromwell actually did unite England, Scotland, and Ireland, and that repreſentatives from the three kingdoms ſat in all his parliaments?

The following obſervation, page 344, "that butchers are ſtigmatized in England," ariſes, we ſuppoſe, from the very popular error that ſurgeons and butchers are not capable of ſerving on juries. This is an error that has been received by many foreigners who have written on our juriſprudence. Surgeons, like other medical men, may plead an exemption, or waive it, juſt as they chuſe, but butchers are compellible to ſerve, and do oftener ſerve in the country than any other tradeſmen, as from their feeding their own cattle, they have more commonly the required freehold qualification.

We make no apology for this deviation from the peculiar criticiſm of ſuch a book, of which, perhaps, we have already ſaid too much.

An Eſſay on Education; in which are particularly conſidered the Merits and the Defects of the Diſcipline of our Academies. By the Rev. William Barrow, LL. D. and F. A. S. Author of the Bampton Lecture for 1799, and late Maſter of the Academy, Soho-ſquare, London. 2 vols. 8vo. 16s. Rivingtons. 1802.

FROM the fame of Dr. Barrow's Bampton Lecture, and his reputation as a ſchoolmaſter, we formed high expectations of whatever might come from his pen on the ſubject of education, and our hopes have not been diſappointed.—The preſent Eſſay is a work of great and uncommon merit, replete with ſtrong ſenſe and ſound learning: and what is of the greateſt importance to the riſing generation; it inculcates ſound principles with a perſpicuity and force of argument which are ſeldom equalled.

The ſpirit of the times renders this performance peculiarly valuable. Plans of education have been, of late years, as numerous and abſurd as thoſe of government. Some wild reformers are for extenſive ſchemes of national or civic education; others, equally viſionary, are for aboliſhing all reſtraint, and allowing the mental as well as the corporeal faculties to expand according to the ſpontaneous directions of nature. Thoſe theoriſts are unanimous in one thing only, that

of change from the eſtabliſhed mode of inſtruction. They ſeem fully to comprehend that man is a creature of education, and that by changing the education they change the man. The reverſe of this plan is ably enforced by Dr. Barrow. His object is to preſerve thoſe modes of education which have produced amongſt us ſo many illuſtrious men; the ornaments of their country, and, indeed, of human nature. The author recommends no untried ſchemes or fanciful theories; his work abounds with much new and intereſting matter: ſuch as cannot fail to be read with advantage, by every perſon concerned in the care or inſtruction of youth, from the firſt training of the infant mind, to the final accompliſhment of education.

The moſt numerous claſs of writers on education are ſchoolmaſters, who take the method of advertiſing and recommending their own actual or intended plans; but from any intereſted motive, or bias, of this nature, the preſent work is exempt, as the author, we underſtand, has retired from the profeſſion; and it were to be wiſhed that other eminent ſchoolmaſters would likewiſe, and under ſimilar circumſtances, give the public the reſult of their obſervations and experience. Theories deduced from practice will always claim attention.

In a modeſt, well written Preface, Dr. Barrow, after having apologized for the triteneſs of the title, and for the unavoidable repetition of many hacknied obſervations, proceeds to tell us, that

"The preſent Eſſay does not profeſs to ſurprize or gratify the reader with wonder and novelty: no new arts of inſtruction of ſuperior and magical efficacy are ſuggeſted to him; no novel hypotheſis is ſupported. The health, the learning, and the morals, of youth, were always the objects of education; and the ſubject has engaged the attention, and intereſted the affections, of many of the wiſeſt and beſt men in all ages and nations. To ſuppoſe myſelf qualified, therefore, to ſuggeſt means much more expeditious or efficacious than they were able to diſcover, would imply, certainly, preſumption, and probably folly. Cheſterfield attempted to build a man after a new model; and Wilkes propoſed, that his ſon ſhould acquire at once the knowledge of books and of the world. That both were diſappointed in the hopes which they had formed of their reſpective projects, is ſufficiently known; and, to men acquainted with the nature of education, will occaſion no ſurprize. There are, however, amongſt our modern philoſophers, many, who ſeem to have perſuaded themſelves, or to wiſh to perſuade others, that in education, as well as in politicks, whatever is old, is therefore probably wrong; and whatever is new, is probably therefore right. But as the reverſe of the argument is more likely to lead us to truth, as well as to peace, one of the purpoſes which I have in view is, to caution my countrymen againſt thoſe innovations, which ſo many others have recommended; and, inſtead of oſtentatiouſly diſplaying ſome new and viſionary project for national inſtruction and improvement, to give vigour and efficacy to the ſyſtems which we have long and ſucceſsfully purſued. I cannot promiſe the reward of diligence without its fatigues; advancement in knowledge, on any other terms than the united labours of the teacher and his pupil. Many valuable expedients have undoubtedly been deviſed, to facilitate the acquiſition of learning; but the obſervation of the ancient geometrician

geometrician is ſtill true in its full force. 'No royal road has yet been found to ſcience or to virtue."

To theſe profeſſions Dr. Barrow adheres throughout his work. But the merits and defects of this performance will be beſt underſtood by giving a fair analyſis of the chapters as they regularly occur.

In the firſt chapter, the Importance and neceſſity of a right Education is ably enforced from its beneficial influence on each of the intellectual faculties of the ſtudent; and from its effects on his literary improvement, on his temper, his manners, the enjoyment of his leiſure hours, his promptitude of thought and action; on his fitneſs for his future profeſſion; on his morals, and his religion.

Its effects on the temper are thus ſtated:

"Nor are the benefits of education confined ſolely to the improvement of our intellectual faculties; they may, and ought to be extended to the regulation of our appetites and paſſions. With reſpect to our appetites, properly ſo called, it is certainly not in the power of inſtruction and diſcipline to augment or diminiſh the number which nature has implanted. All that can be effected, and all that is required is, to confine them within the limits which the underſtanding ſhall preſcribe. But with reſpect to the paſſions, they may, by ſkilful management, be moulded to almoſt any form, and directed to almoſt any point. Fully to explain in what manner, and to what degree, education influences and ought to influence the affections of the heart, it would be neceſſary to detail a complete ſyſtem of ethics. All that is here intended is merely to point out what inſtruction and habit may perform on the ſubject, and the conſequent obligation to perform it. The ſource of our paſſions is undoubtedly in nature; but the ſtream may be ſo much augmented; its direction or its colour may be ſo greatly changed; and its rapidity ſo much accelerated or retarded by thoſe adventitious and counter currents, which art will always be able to ſupply, that little of the original ſpring will be diſcovered, and ſtill leſs of its influence and effects. Of ſome of thoſe paſſions no undue violence would appear; of others the exiſtence would hardly be obſerved, were they then not called into action by accidental and artificial excitements; by the erroneous aſſociation of our own ideas; by the prevalence of the imagination over the judgment; and by the extravagant value which opinion and faſhion often capriciouſly affix to certain objects of our purſuit. The ſeeds of ambition or avarice, for example, may be implanted by nature; but the paſſions themſelves can be matured only by the proximity of their objects. No man can be covetous till he has learned the uſe and value of money. No man can be ambitious till he has been made ſenſible of the advantages of diſtinction and authority. In what eſtimation a garland of the leaves of the oak or the laurel was formerly held, and what perſonal dignity is ſuppoſed to be derived in our own times from the ornament of a ribband or a ſtar, it is not neceſſary to ſtate; but the circumſtances may be mentioned with propriety to ſhew to what extent inſtruction and habit may influence human affections; and conſequently how much in this reſpect is within the province and the power of education. Care muſt be taken, and, if judiciouſly exerted, it is never wholly unſucceſsful, to guard the mind of the youthful ſtudent againſt all ſuch aſſociations of ideas as are either abſurd in themſelves, or may be ruinous in their effects; and to preſerve his imagi-

nation in due ſubjection to his judgment; at an equal diſtance from indifference, on one ſide, and from enthuſiaſm on the other. No opportunities muſt be neglected of pointing out to him where faſhionable opinions are at variance with ſound reaſon, and where popular applauſe is beſtowed with juſtice; that he may never become a dupe of the one, or the ſlave of the other. He muſt be inceſſantly inſtructed to affix his notions of honour, and to reſt his expectations of happineſs upon their proper objects, not upon the elevation of his rank, the poſſeſſion of money, or the ornaments of dreſs; but upon dutiful ſubmiſſion to his lawful ſuperiors, and diligence in the purſuit of his own improvement; not upon licentious wit, or more licentious intrigue, but upon learning, piety, and virtue. This part of the buſineſs of education cannot be too ſtrongly recommended to our teachers, and ſucceſs in it cannot be too much applauded."

The ſecond chapter contains an intereſting diſſertation on a difficult and delicate ſubject; namely, *The Prejudices of Education*. Here it is maintained that human opinions and affections are, in ſome meaſure, the effects of hatred and prejudice; and that many prejudices are not only unavoidable, but highly uſeful. The examples adduced are, friendſhip, love, patriotiſm, natural affection, and religion. The following is part of the concluding paragraph.

"Let me not, however, be miſunderſtood. My deſign in making theſe obſervations is not, by any means, to palliate or encourage thoſe mean and contemptible prejudices, which at once narrow the mind, and harden the heart; but to recommend it to parents and preceptors to eſtabliſh in their children and pupils, by inſtruction, diſcipline, and habit, firmneſs of principle, and conſiſtency of character. It is certainly not deſirable to prevent the correction of error or the diffuſion of knowledge. But it is ſtill leſs deſirable to offer ſuch information as is unſuitable at once to the capacity and the ſituation of thoſe to whom it is offered, to unſettle thoſe motives of action, which experience has ſhewn are alone able to ſupport the integrity of the individual and the peace of the community; or to propagate ſuch doctrines, as the ſtate of the world and the influence of our paſſions will not permit us to carry into effect. The deſign here is not to prevent the due exerciſe of reaſon, or to reſtrain the ſpirit of liberal enquiry; but to cenſure that wild and unſhackled freedom of thought, which diſregards, or affects to diſregard, all the influence of action, all reſpect for ancient uſage, and all the wiſdom of former times; and which preſumptuouſly decides upon all ſubjects of policy or morality, by lights entirely its own, without reference to the nature of man, or the frame of civil ſociety, to acknowledge principles, or eſtabliſh practice. The deſign is not to encourage that bigotry of opinion, which denies all wiſdom to thoſe who diſſent from us, and all merit to the motives of other countries; but to cenſure that laxity and indifference, which diſguiſe their own deformity, and ſpread their poiſon under the ſpecious names of candour, liberality, and moderation. The deſign is not to recommend undue warmth in our attachments or averſions, even towards their proper objects, and in the cauſe of virtue; but to condemn that unnatural and criminal apathy, which can be awakened to action or to pleaſure, only by ſuch ſcenes of turpitude and horror as ſhock the feelings and the underſtandings of all the reſt of mankind. The deſign is, not to confine the affections, or limit the duties of humanity to a family,

family, a ſect, or a climate; but to ſtigmatize that romantic affection of univerſal philanthropy, which has been formed to conceal the moſt culpable inſenſibility, and to terminate in the moſt deſpicable ſelfiſhneſs. The deſign is, in ſhort, to place man in that point of view, in which his creator ſeems to have intended he ſhould appear; as the creature of education and habit; as reſponſible alike for the acquiſition and the exerciſe of knowledge; for the religious and moral principles, which he may form, and for their effects upon his conduct, in whatever ſituation the wiſdom of providence may ſee fit to place him.

"The next objection, that the youth's improvements may be neglected amidſt the confuſion incident to numbers, is founded wholly upon miſtaken notions of a large ſchool, or of human nature. Order and regularity in its buſineſs are of the very eſſence of a public ſchool, and preſerved and enforced there with a degree of ſteadineſs and uniformity, which can rarely elſewhere be found. Thoſe who have the ſuperintendance of ſuch ſeminaries are convinced, by the ſtrongeſt of all teſtimony, their own experience, that by ſyſtem only can application produce its proper effect: that by ſyſtem only can any art or ſcience be ſucceſsfully taught. Nor does a larger portion of his time, beſtowed by the maſter, produce a correſpondent benefit to the pupil. His progreſs in literature does not depend ſo much upon what is done for him by others, as upon what he can be ſtimulated to do for himſelf. The teacher, indeed, will naturally exert the greater zeal and diligence where greater numbers are to profit by his inſtructions, and to judge and report his conduct; and the ſame circumſtance is every way favourable to the improvement of his ſcholar. The voice of the preceptor, to adopt the ſimilitude of Quinctilian, is not like the food provided for an entertainment, where each man's ſhare muſt be diminiſhed in proportion as the numbers are increaſed. It ſhould rather be compared to the ſun, which diſpenſes the ſame degree of light and heat to each individual of a multitude, however numerous and extenſive. The attention of the ſtudent ſeldom fails to be rouzed and fixed by the attention of his teacher. The oppoſition of his rivals, the aſſiſtance of his friends, the praiſe or cenſure of his maſter and his ſchoolfellows, the hope of reward, and the fear or ſhame of puniſhment; all theſe motives united produce ſuch exertions as no domeſtic teacher can hope to ſecure. By every exertion too his faculties naturally expand; confidence in his own powers encreaſes by ſucceſs; and the pupil of a public ſchool often attains to an eminence in literature, which a youth differently circumſtanced would not attempt, and which himſelf, perhaps, had not preſumed to expect. Each, indeed, is aware, that a character eſtabliſhed amongſt a numerous claſs of ſchoolfellows, will be very widely diffuſed in the world, and promote his advantage or his reputation in all the ſubſequent tranſactions of his life. And he to whom the palm of merit is adjudged, after an examination, for honours and promotions, probably feels greater pride and pleaſure, and with better reaſon, than was ever felt by the ſucceſsful champion on the plains of Olympia, or in the circus of ancient Rome."

The following is Dr. Barrow's eſtimate of private education.

"To the ſcheme of private and domeſtic tuition there are objections of at leaſt equal weight with thoſe which have been urged againſt public education. To engage a private tutor for a ſingle pupil is, perhaps, of all others the leaſt eligible mode of giving literary inſtruction. Men of talents

and ſpirit can ſeldom be prevailed upon to undertake the taſk; and it is in vain to expect the due diſcharge of it from teachers of any other deſcription. The preceptor does not exert much zeal or diligence for his ſolitary pupil; and the exertions of the pupil will not be more than proportionate to thoſe of his preceptor. To prevent any ſeverity of diſcipline is generally one of the firſt principles of domeſtic tuition. Compulſion and correction, therefore, are in a great meaſure excluded. The youth has no rivals of his own age to ſtimulate his efforts, and no friends to aſſiſt or applaud them. Honour and ſhame, of the firſt importance in all other caſes, have hardly any place in the ſyſtem."

We regret that our limits will not permit us to gratify our readers with larger extracts from this chapter. The late controverſy on the religion and morality of the public ſchools gives additional importance and intereſt to the preſent comparative eſtimate; but we cannot here help expreſſing our ſurpriſe that ſo rigid a moraliſt as Dr. Barrow appears to be on other ſubjects, ſhould palliate, and even, in ſome inſtances, excuſe the vices and diſorders of public ſeminaries.

(To be continued.)

Percival: or, Nature Vindicated; a Novel. By R. C. Dallas, Eſq. 4 vols. 12mo. 18s. boards. Longman and Rees.

WHEN we took up this *novel* and read its ſecond title, "*Nature Vindicated*," we muſt confeſs we were at firſt inclined to think that the author had inadvertently fallen into a contradiction of terms, and we turned over the pages of his book in expectation of finding our idea confirmed; but, notwithſtanding we had grounded this expectation upon the uſual irrational tendency of almoſt all the novels that have paſſed under our critical obſervation, we have had the ſingular ſatisfaction to perceive that no more was here promiſed than has been effected; and that the appellation of *novel* has in this work been reſtored to a conſiderable ſhare of that dignity which the compoſitions of a Richardſon firſt attached to it. Indeed more has been effected than was promiſed; for, beſides having vindicated the nobleſt feelings of human nature from that inſinuating levity, that faſhionable oſcitancy, that ſelf-ſufficient eccentricity, in which they have been obſcured, and almoſt loſt ſight of by the thoughtleſs gay, the profligate devotee of worldly modes, and the unwary adventurers in ſelf-opinion, of the preſent age, he has juſtified this ſpecies of writing on the broadeſt principle of the *utile dulci*, from all that diſcredit into which it has ſunk in the eſtimation of the judicious, in conſequence of that flimſy texture and looſe purport with which it has with very few exceptions been uſually framed. This production ſtrongly proves, that to inſtruct and amuſe the mind, to delight and improve the heart, neither dogmatical nor jejune reaſoning, neither improbable incident nor warm deſcription, is required. And we do not ſcruple to affirm, that were there a few more vindicators of nature, like our author, among the novel writers of the day, and a few more

more novels like his work, bold enough to defend virtuous truth, however oppoſed, and to expoſe vicious folly, however ſupported, by the cuſtoms and perverſions of the day, thoſe empty viſions of an idle fancy, thoſe horrid dreams of a diſtorted imagination, thoſe *Circean* fabrications of depraved thought, which conſtitute the enchantment of *circulating libraries*, would at once be diſſolved, and the ſpell-bound youth of both ſexes would feel themſelves free to acknowledge that diſobedience and oppoſition to the reſtrictions of parental authority are not the proofs of an heroic mind; nor voluntary rejection of good, and precipitate choice of evil, the marks of a generous ſpirit. They would no longer miſtake heedleſs profligacy for benevolent diſpoſition; looſe ſentiment for liberal opinion; impiety for ſtrength of mind; and vicious propenſities for amiable aberrations from a dull courſe of virtuous procedure. Wondrous adventurers, unnatural implications, and licentious deſcriptions, would ceaſe to captivate their attention, and to ſeduce their judgment. They would forbear to ſigh for what their reſpective conditions never deſigned them to poſſeſs, or to become what their peculiar natures will not permit them to be: they would, on the contrary, be content to endeavour at eminence in their ſeveral ſtations, and to become what they ought to be. The graver duties of ſocial connection, and the obligations of nature and religion would then be conſidered by them as ſufficiently intereſting to engage their warmeſt concern, and life would be no more regarded as a fable without a moral. As, however, we have been long ago convinced that it would be more than a Herculean labour to cleanſe thoſe reading repoſitories from the literary ordure with which they are filled, or to purify the preſs from the corruption which is inceſſantly flowing from it, we have been conſtrained to reſt ſatisfied with ſtrictly fulfilling our office; and ſince Novels are now allowed ſo conſiderable a ſhare in the general reading of all ranks of perſons, where we have found ourſelves called upon to cenſure, we have not ſpared our blame; but, where we could praiſe and recommend, we have invariably, and always ſhall continue to do, enforced by our recommendation whatever has appeared calculated to counteract the tendency of Novels in general, by ſtrengthening and defending, inſtead of enfeebling and expoſing, the human mind, amid the libertine principles and looſe alluſions of the age, and that conſequent flippant laxity of manners which is at this time ſo prevalent in all degrees of ſociety.

On this latter principle of our duty, therefore, we ſhall enter into a more extenſive examination of the Novel before us, than we are ordinarily accuſtomed to do in works of a ſimilar kind, and for this very good reaſon, becauſe we have ſeldom met with one of ſimilar merit. Another reaſon alſo urges us to be more particular in this inſtance; we are ſenſible that on the choice of our books depend our ſentiments, as our conduct does on the choice of our friends—our books, ſentiments, friends, and conduct are, therefore, linked in a continuous aſſociation, whence, as more than half of thoſe who write

or

or read, are, from ſome radical defect in public taſte, writers or readers of novels, to the former we would hold up this production as a model for their future labours; and we would direct the attention of the latter towards it as a book, from which the pureſt heart and moſt enlightened head may receive delight and inſtruction. We ſhall, therefore, only make one more general obſervation upon the whole, before we proceed to a particular diſcuſſion of its parts. It preſents the reader throughout with a very beautiful picture of Virtue in its moſt engaging form, delineated in the chaſteſt colouring of purity of ſtyle, and ſimplicity of language: and ſhould it be ſaid that it is a picture, of which there are but few originals, however we may lament the unfortunate truth, yet we have no heſitation in declaring that it is ſuch an one as may and ought to ſerve for a ſtudy to all thoſe who would conciliate the eſteem of their fellow creatures, ſecure the ſatisfaction of their own conſciences, and deſerve the approbation of their GOD. To prove that our encomium is not overcharged, we ſhall in our next number lay before our readers an analyſis of the work, and give them an opportunity of acquieſcing in our opinion from ſelf-conviction.

(To be continued.)

POETRY.

Rural Tales, Ballads, and Songs. By Robert Bloomfield, Author of the Farmer's Boy. Small 8vo. PP. 119. 4s. Vernor and Hood. 1802.

IN the ANTI-JACOBIN, for Auguſt, 1800, we had the pleaſure of calling public attention to the unlettered muſe of this "ſecond Burns." We then beheld his riſing genius with delight; liſtened, with pleaſure, to the warbling of his "native wood notes wild;" and we now hail, with increaſed ſatisfaction, the more matured flights of his well-foſtered imagination.

In the Preface to this volume, which conſiſts, principally, of *Tales, Ballads,* and *Songs,* we are informed that "the poems here offered to the public were chiefly written during the interval between the concluding, and the publiſhing of '*The Farmer's Boy,*' an interval of nearly two years." Some pieces, however, are of a later date.—Mr. Capel Loffft has *kindly* anticipated *our* labours, by affixing *his* opinion to the *tail* of '*The Miller's Maid,*' one of the moſt conſpicuous articles before us, in the following words:

"I believe there has been no ſuch poem in its kind as the MILLER'S MAID, ſince the days of Dryden, for eaſe and beauty of language; conciſe, clear and intereſting narrative; ſweet and full flow of verſe; happy choice of the ſubject, and delightful execution of it."

From this deciſion we do not mean to diſſent; though we cannot help ſmiling at the ſelf-importance of the man, who, throughout the volume, has tacked his criticiſm to the end of each piece. But the public, perhaps, may not be diſſatisfied with this; as, with the poems, they have alſo the annotations of the critic, by the aſſiſtance of which they will certainly be competent to form an opinion of *their own.* A much ſmaller ſpace, however, than the '*Miller's Maid*' would occupy, will afford room for the ſweetly-

ſweetly-ſimple, and affecting ballad of '*Market Night*,' which will fully enable our readers to appreciate the improved talents of our ruſtic bard.

" O Winds, howl not ſo long and loud;
Nor with your vengeance arm the ſnow:
Bear hence each heavy-loaded cloud;
And let the twinkling ſtar-beams glow.

" Now ſweeping floods ruſh down the ſlope,
Wide ſcattering ruin.—Stars, ſhine ſoon!
No other light my love can hope;
Midnight will want the joyous *moon*.

" O guardian ſpirits!—Ye that dwell
Where woods, and pits, and hollow ways,
The lone night-traveller's fancy ſwell
With fearful tales, of older days,—

" Preſs round him:—guide his willing ſteed
Through darkneſs, dangers, currents, ſnows;
Wait where, from ſhelt'ring thickets freed,
The dreary heath's rude whirlwind blows.

" From darkneſs ruſhing o'er his way,
The thorn's white load it bears on high!
Where the ſhort furze all ſhrouded lay,
Mounts the dried graſs;—Earth's boſom dry.

" Then o'er the hill with furious ſweep
It rends the elevated tree—
Sure-footed beaſt thy road thou'lt keep:
Nor ſtorm nor darkneſs ſtartles thee!

" O bleſt aſſurance, (truſty ſteed,)
To thee the buried road is known;
Home, all the ſpur thy footſteps need,
When looſe the frozen rein is thrown.

" Between the roaring blaſts that ſhake
The naked elder at the door,
Though not one prattler to me ſpeak,
Their ſleeping ſighs delight me more.

" Sound is their reſt:—they little *know*
What pain, what cold, their father feels;
But dream, perhaps, they ſee him *now*,
While each the promis'd orange peels.

" Would it were ſo!—the fire burns bright,
And on the warming trencher gleams;
In expectation's raptur'd ſight
How precious his arrival ſeems!

" I'll look abroad!—'tis piercing co'd!—
How the bleak wind aſſails his breaſt!
Yet ſome faint light mine eyes behold;
The ſtorm is verging o'er the weſt,

" There

" There ſhines a ſtar!—O welcome ſight!—
Through the thin vapours bright'ning ſtill!
Yet, 'twas beneath the faireſt night
The murd'rer ſtained yon lonely hill.

" Mercy, kind heav'n! ſuch thoughts diſpel!
No voice, no footſtep can I hear!
(Where night and ſilence brooding dwell,
Spreads thy cold reign, heart-chilling fear.)

Diſtreſſing hour! uncertain fate!
O mercy, mercy, guide him home!
Hark!—then I heard the diſtant gate,—
Repeat it, echo; quickly come!

" One minute now will eaſe my fears—
Or, ſtill more wretched muſt I be?
No: ſurely heav'n has ſpar'd our tears:
I ſee him, cloth'd in ſnow;—*'tis he*—

" Where have you ſtay'd? put down your load.
How have you borne the ſtorm, the cold?
What horrors did I not forbode—
That beaſt is worth his weight in gold.

" Thus ſpoke the joyful wife;—then ran
And hid in grateful ſteams her head:
Dapple was hous'd, the hungry man
With joy glanc'd o'er the children's bed.

" What, all aſleep!—ſo beſt; he cried:
O what a night I've travelled through!
Unſeen, unheard, I might have died;
But heav'n has brought me ſafe to you.

" Dear partner of my nights and days,
That ſmile becomes thee!—Let us then
Learn, though miſhap may croſs our ways,
It is not ours to reckon when."

'*Richard and Kate*' is a pleaſing paſtoral; '*The Widow to her Hour Glass*' is a pathetic and intereſting ode; '*The French Mariner*' evinces a noble and magnanimous ſpirit; '*The Shepherd and his Dog Rover*' is highly poetical; '*A Viſit to Whittlebury Forest*' breathes the true ſpirit of inſpiration; and, indeed, there is not a ſingle poem in the volume from the peruſal of which we have not derived pleaſure.

Whether Mr. Loſft had exhauſted his panegyrical epithets of *concise, clear, ſimple, easy, natural, happy, pointed, characteriſtic, pleaſing, ſingularly pleaſing, animated, engaging, lively, ſpirited, ſolemn, generous, graceful, ſweet, affectionate, poetical, tender, affecting, pathetic, charming, beautiful, delightful, exquiſite*, &c. &c. or whether the printer have been guilty of an omiſſion, we know not; but, on a cloſer inſpection, we now find that we were wrong in ſtating that that gentleman had *favoured* the public with a critique on *every* piece in the volume, for there is a '*Hunting Song*' which, *unfortunately*, does not poſſeſs that *valuable* appendage.

Matilda;

Matilda; or, the Welch Cottage: a Poetic Tale. By the Author of Theodore, or the Gameſter's Progreſs; the Margate New Guide; and Parodies on Gay. 12mo. Pp. 84. 2s. Dutton. 1801.

NOT having any time to throw away, we have not taken the trouble of collecting and pointing out the nonſenſe, puerilities, abſurdities, and blunders of this *most poetically* "poetic tale;" but, if any of our readers happen to be in the poſſeſſion of a leiſure hour, with two ſhillings, for the expenditure of which they are at a loſs, they may purchaſe the "Welch Cottage," and furniſh themſelves with ample employment of ſuch a nature.

The Peasants' Fate; a Rural Poem: With Miscellaneous Poems. By William Holloway. Vernor and Hood. 5s. Pp. 128. 1802.

THIS volume is embelliſhed with four deſigns from the pencils of Corbould and Thomſon, engraved by Ridley and Mackenzie. "*The Peasants' Fate*" is comprized in two books, the firſt of which commences with an invocation to the Rural Muſe, and to Remembrance. The poet then takes a general view of the former and preſent ſtate of the country, to which he ſubjoins ſome moral reflections. He then relates an anecdote of a ſuicide, and another of a ghoſt; exhibits a contraſt between ancient and modern farm houſes, and deſcribes the amuſements of a country fair. The Church, the Vicar and Curate, and the Smith's Shop, next paſs in review; after which comes a compariſon of England with other more fruitful countries; and the book concludes with a prayer for the proſperity of Great Britain. The ſecond book commences with a recurrence to early life and its amuſements; epiſodical deſcriptions and narrations, &c. &c. ſucceed; and the poem cloſes with ſome reflections on war, and an eulogy on the "laurel'd ſhades" of Britain's departed heroes. "The drift of this little attempt," ſays the author, "is principally deſigned (without adverting to political argument) to ſhadow forth the evils ariſing to the peaſantry of this country, from the ſyſtem of engroſſing ſmall farms, and driving the hereditary occupiers to the neceſſity of embracing a maritime or military life for ſupport, or being reduced to the moſt abject ſtate of dependance, and ſubmitting to the galling hardſhip of becoming *ſervants* on the ſpot where they once had been *maſters*."

The performance before us exhibits a neatneſs of verſification; but, of its intrinſic merit in other reſpects we can ſay but little; and we fear that but few perſons who have read Goldſmith's *Deſerted Village* will derive much ſatisfaction from a peruſal of the *Peasants' Fate*. The ſmaller poems are neat, but not ſtriking; and the author's political notes and allufions are rather calculated to excite diſcontent than to produce pleaſure.

DRAMA.

The Second Part of King Henry the Fourth, altered from Shakeſpeare, as it was acted at Reading School, in October, 1801. Publiſhed, as it was performed, for the Benefit of the Humane Society. Rivingtons. 1801.

WE certainly are among thoſe who, as admirers of Shakeſpeare, wiſh "to loſe no part of that immortal man;"

but

but we are nevertheleſs aware, that many of his moſt intereſting, and moſt popular pieces, have been rendered more fit for theatrical repreſentation by the judicious uſe of the pruning knife; and, when we conſider that his entire text remains unmutilated for cloſet peruſal, we ought to be the better ſatisfied with ſeeing him diveſted of his extraneous trappings, and arrayed in the robe of chaſtity for public exhibition. To alter a play of Shakeſpeare, ſo as to render the alteration ſatisfactory to every reader, is impoſſible: the taſk is at once difficult and thankleſs; but where the intention of the critic is good, where the intereſts of morality are aided, the attempt merits praiſe. The ſecond part of the play of Henry the fourth "in the original, is diſfigured, not only with indelicate ſpeeches, but with characters, that cannot now be tolerated on a public theatre, much leſs in a claſſical exhibition, which *ought to be weeded of all noxious expreſſions, and in which nothing ſhould be left to taint the mind, or crimſon the cheek of youth.*"—We earneſtly recommend this judicious remark of Dr. Valpy's to thoſe who have the ſuperintendence of the theatrical exhibitions at Weſtminſter ſchool.—To render this piece fit for the purpoſe intended, ſeveral ſpeeches are neceſſarily curtailed, ſeveral altered and tranſpoſed, and ſeveral omitted: ſome characters, and ſome entire ſcenes, including that between Northumberland, Lady Northumberland, and Lady Percy, in the ſecond act, are alſo left out. To preſerve the conſiſtency of Falſtaff's character, too, a total change has, in one place, been made. Inſtead of Sir John Colville's ſurrendering himſelf, a voluntary captive, to the proweſs of the fat knight, Morton is repreſented as the fugitive, who continues to oppoſe him till Bardolph and the Page enter and join in the attack.

Though fully aware of the difficulty of the undertaking, we cannot help thinking that a greater portion of the humour of Falſtaff, and of Dame Quickley, might have been preſerved, and that without injuring either morality or delicacy. A hypercritic alſo would obſerve, that the following ſpeech, taken from the mouth of Doll Tearſheet, is very injudiciouſly placed in that of the hoſteſs.

"Ah, Sir John! thou art as valorous as Hector of Troy, worth five of Agamemnon, and ten times better than the nine worthies."

This is a palpable deviation from the conſiſtency of Dame Quickley's character, who is uniformly repreſented as ignorant in the extreme.—On the whole, however, though we could wiſh that a greater portion of the ſimplicity of Shakeſpeare had been retained, we conſider this alteration as reſpectable; and the introduction of ſome well written, loyal, and patriotic ſpeeches, is highly creditable to the political principles of the author.

L A W.

The Proceedings at large at Guildhall and Weſtminſter, on the Motions of Counſel, reſpecting the poſtponement by his Majeſty's Attorney General of the Trials of Allan Macleod, charged ex-officio with the publication of two political Libels. 8vo. Pp. 52. 1s. 6d. Ridgway. 1802.

THE object of the defendant in this cauſe was to induce the Court of King's Bench to compel the Attorney General to fix a day for bringing his informations againſt him to trial. The Attorney General reſiſted the appli-

application on the ground that the Court had no power to compel him, and on the plea that no trial by *proviso*, (a mode of trial directed by the ſtatute of the 2d of Weſtminſter, in order to prevent oppreſſion from the neglect of plaintiffs) could be granted where the King was plaintiff, becauſe ſuch mode of trial is founded on the *laches* of the plaintiff, and there can be no *laches* in the Crown. This the Court ruled to be law; and, of courſe, rejected the application of the defendant.

MISCELLANIES.

The Detector of Quackery; or, Analyſer of Medical, Political, Dramatic, and Literary Impoſture. By John Corry, Author of a Satyrical View of London at the commencement of the Nineteenth Century, &c. Boards. 12mo. Pp. 147. Hurſt. 1802.

ACCORDING to the analogy of words, from a DETECTOR we might naturally expect *detection*; but, generally ſpeaking, we cannot help ſaying that this author, though he keeps the word of promiſe to the eye, breaks it to the ear. As to order, morality, and religion, we, however, can only repeat what we have before ſaid on one of his former publications, that he appears to be every where their friend.

Under the head, "Medical Empiriciſm," Mr. Corry, with ſome ſucceſs, attacks Meſſieurs Brodum and Solomon: but his *attack* can ſcarcely be ſaid to amount to *detection*, farther than that he tells us the former of theſe ingenious men "attended Dr. Boſſy in quality of a footman, when that beneficent ſage came over to enlighten the eyes of the Engliſh, and with him made the tour of England. Having obtained the knowledge of ſeveral medical terms, by being preſent at the lectures of his eloquent maſter, this enterpriſing little lacquey reſolved to commence doctor himſelf."—With equal avidity, though certainly with but little knowledge or ſkill, does our angry ſatyriſt fall upon Perkins's Metallic Tractors. Much as we deteſt and reprobate quackery, of every deſcription, we do not feel ourſelves authoriſed to reſtrain or ſuppreſs the extenſion of ſcientific diſcovery; and, though the Monthly Reviewers have ridiculed and condemned,—we cannot ſay *detected* the impoſture of—the Metallic Tractors, conſidering them to be conſtructed on known philoſophical principles, they do not appear to us ſo contemptible as this author affects to repreſent them.

"Philoſophical Quackery" falls next under the animadverſions of our *detector*; and here we cannot but regret to ſee, among other reſpectable names, thoſe of Herſchel, Rumford, and Colquhoun, men whoſe exertions have entitled them to the applauſe, not of England only, not of Europe only, but of every civilized nation in the univerſe. Mr. Corry, we doubt not, *means* well; but well-meaning people frequently produce much miſchief; and, where knowledge does not, in a proportional degree, accompany well-meaning, modeſty ought to repreſs the loftineſs of its flights, and prevent it from attacking what it does not comprehend.

"Manners" form the next ſubject of ſatirical remark: and here we ſhall briefly obſerve, that the *Detector* betrays a complete ignorance of the faſhionable manners of the preſent day.

To

To "Manners" ſucceed "Political," and "Dramatic Quackery." The former is extremely frivolous, and unworthy of notice; but the ſpirited reprobation of the vitiated morality of the German drama, in the latter, entitles the author to conſiderable praiſe. Some curſory obſervations on "Literary Quackery" conclude the volume.

A Diſſertation on Landed Property, ſo far as reſpects Manors, Farms, Mills, and Timber. By Robert Serle. Pp. 40. Hatchard. 1802.

THIS little pamphlet is inſcribed to the Honourable and Right Reverend Brownlow, Lord Biſhop of Wincheſter; and contains ſome obſervations which may be thought uſeful to thoſe whom the ſubjects treated therein may concern. The obſervations on the growth, management, and felling of timber; and the Appendix, which contains ſeveral tables of huſbandry, with the value of commons, waſtes, &c. appear to be the moſt intereſting parts of the performance.

Summer Rambles; or, Converſations, inſtructive and entertaining; for the uſe of Children. Dedicated, by permiſſion, to Her Royal Highneſs the Princeſs Charlotte of Wales. In two ſmall duodecimo volumes. With Prints. 8s. E. Lloyd. 1801.

Short Stories, &c. One duodecimo volume. 3s. E. Lloyd. 1801.

THESE elegant little volumes are written by a Lady, whoſe merits are not yet ſufficiently known to be duly appreciated: and they are decorated with prints from the drawings, as we are informed, of her eldeſt daughter; drawings which, both in their deſign and execution, diſplay taſte, ſenſibility, and genius.

A Grammatical Game, in Rhyme. By a Lady. Conder. 1802.

IN reviewing the productions of a female pen, more eſpecially when thoſe productions have an uſeful tendency, we cannot help feeling, (old-faſhioned fellows as we are,) the ſeverity of critical juſtice in ſome degree diſarmed by our inherent veneration for the ſex.—The publication before us, however, does not ſtand in need of *much* indulgence.—Its object is to blend information with amuſement; and to introduce young perſons to a knowledge of the rudiments of grammar, in an eaſy and familiar way, by a "Grammatical Game." The deſign is ingenious, and the Map, and book of definitions are very neatly executed. Theſe definitions are written in verſe, which, though not highly poliſhed, is correct, clear, and perfectly level to infantine capacities. It is frequently our hard lot, as critics, to drudge through the writings of authors, who make "Game of Grammar" in almoſt every ſentence! To *ſuch* we recommend the ſtudy of this "Grammatical Game," as well as to children. It will prove an uſeful and agreeable addition to the "Juvenile Library;" and we heartily wiſh, "the Author may win the Game!"

The Picture of London for 1802. *Being a correct Guide to all the Curioſities, Amuſements, Exhibitions, Public Eſtabliſhments, and remarkable Objects, in and near London; with a Collection of appropriate Tables. For the uſe of Strangers, Foreigners, and all perſons who are not intimately acquainted with the Britiſh metropolis.* 18mo. 5s. R. Phillips. 1802.

OF

OF all books, thoſe which profeſs to exhibit the multum in parvo, are generally the moſt fallacious; they "keep the word of promiſe to the *ear*, but break it to the *hope*." This, however, is not a reproach which can juſtly be made to the volume before us, which evinces wonderful induſtry and perſeverance, in the collection of a vaſt maſs of various and heterogeneous information; not always *correct* indeed, but generally uſeful.

Such a volume is ſcarcely a fit ſubject for criticiſm; but as the ever vigilant and indefatigable Richard Phillips can never ſuffer any thing to iſſue from his preſs, without interlarding it with a ſpice of his own principles, he has ingenuouſly contrived, here and there, to render this little volume of miſcellaneous information, inſtrumental to their propagation.

A liſt of the monthly publications is inſerted, in which Mr. R. P. makes ſuch comments as ſuit his purpoſe. At the head of theſe is placed *The Monthly Review*, with ſuitable commendations; and, next, Mr. Phillips' own notable farrago of impiety and democracy, *The Monthly Magazine*, which he aſſures us, and who can doubt the word of ſo *diſinterested* an evidence, is "conſtantly filled with practical and intereſting information *upon all ſubjects*," and is moreover "*a complete history of every county !!!*" The names of all the publiſhers are given, except in one ſolitary inſtance, *The Anti-Jacobin Review*, which Mr. R. Phillips informs the public, "was publiſhed during the war to ſerve *party-views*, which, on the arrival of the peace, will, it is hoped, be no longer neceſſary." *Our* readers know this aſſertion to be an impudent falſehood; and, for the mortification of Mr. R. P. we apprize him, that the publication of this Review is deemed, *more than ever*, neceſſary; and that it will undoubtedly be continued, ſo long as there ſhall be religion to defend, good government to ſupport, ſcience to cheriſh, taſte to cultivate, ſound principles to diffuſe, and ignorance, diſaffection, and impiety to chaſtiſe. Such of our readers as recollect the *honourable mention* made, in our early numbers, of the ſaid Richard Phillips, (who is a great blockhead thus to urge us to renew the ſubject of his high and mighty feats in the town and county of Leiceſter) will be at no loſs to account for his ſprightly comment on our Review.

After giving a liſt of thoſe whom he is pleaſed to call "the moſt *popular* preachers" in the Eſtabliſhed Church, accompanied by ſome impertinent remarks, the editor adverts to another deſcription of preachers.

"We turn now to another claſs of gentlemen, equally attached to the *liturgies* and *ceremonies* of the Church of England, with thoſe whom we have already noticed, but who would appropriate to themſelves the title of preachers of the *peculiar doctrines of the gospel*. By the *people at large* they are diſtinguiſhed as methodiſts *in* the church." By thoſe who adopt the maxim vox populi, vox Dei, this diſtinction will certainly be deemed juſt and deciſive. But the editor has rather miſtaken the *title* aſſumed by theſe perſons, which is—*exclusive preachers of the gospel*;—a title the moſt arrogant and inſolent, which any man, ſo circumſtanced, ever dared to aſſume. On this liſt, we find the well known names of Newton, Abdy, Draper, Wood, Cecil, and Foſter; under the auſpices of ſome of whom the *Chriſtian Obſerver* has been recently eſtabliſhed;—but of *this* and of *them*, we ſhall have occaſion to ſay more hereafter. The book alſo contains liſts of all the principal ſchiſmatic and antinomian preachers, of every deſcription, in this profligate metropolis.

The Case of the New House of Correction in Cold Bath Fields, and that of the New Prison in Clerkenwell, in the County of Middlesex, fairly and impartially stated; in a Letter to ******* *********, *Esq. one of His Majesty's Justices of the Peace, in and for the County of Middlesex.* By a Brother Magistrate, 12mo. Pp. 66. Cobbet and Morgan. 1801.

THIS valuable little tract, though published some time, was but very lately put into our hands. It is, if we mistake not, the production of a magistrate, equally eminent for his piety, his learning, and his humanity; and since the House of Correction has been so frequently, of late, the subject of legislative notice, we heartily wish that every member of the legislature would read it with attention. It exhibits a fair, candid, and satisfactory, view of the discipline, management, and effects, of this prison, while under the controul of a committee, of which the writer of the tract was himself a member; it proves, beyond the reach of confutation, that all the evils, irregularities, and discontents, of which so much has been said, and so many falsehoods propagated, originated solely in the state prisoners who were sent there. "The prison was not built for these, nor fitly calculated to receive them; the rules and orders for the management of the prison were not drawn up with a view to such prisoners: and it is very observeable, that scarcely one complaint of ill-treatment has been made by any prisoner convicted of ordinary crimes, or by such as were originally intended to be the inmates of this prison."

Before the arrival of these unprincipled miscreants, the bosom-friends, secret-counsellors, and pot-companions of certain *patriotic* senators, order, decency, discipline, and industry, prevailed in the prison. The prisoners were confined, as the law directs, to hard labour in their respective vocations, both to their own emolument and improvement, and to the relief and profit of the county. But since that unfortunate epoch every thing appears to have been changed. Prison-industry and prison-fare have been succeeded by shameless indolence—the never-failing parent of vice—and every species of indulgence in point of food and drink. We agree with the author that this is a most serious evil, which calls loudly for the application of a speedy remedy; and the best remedy would be that suggested by him, of appointing *Visiting Magistrates*, as prescribed by law.

To those credulous persons who believe all the idle tales, and wicked reports, which are circulated respecting this prison, the following statement may be serviceable.

"In order to form a just comparison between the situation of a poor industrious labourer, within my own knowledge, and a prisoner in the Cold-Bath-Fields House of Correction, limited to the county allowance, I have subjoined the following statement:

"PRISONER.

"MEAL. 1. *Sixteen* ounces of good bread, *every day*.
"2. Onion porridge or water gruel.
"3. Six ounces of meat, four times a week.—One quart of broth with rice, oatmeal, &c. the other three days.
"4. No supper, except bread.

POOR LABOURER*.

"1. *Nineteen*

"* The person alluded to was a gentleman's groom; he met with an accident

" 1. *Nineteen* ounces of bad bread per day, made with flour which only coſt half the price of baker's flour.

" 2. Onion porridge or water gruel.

" 3. Bread and water every day.

" 4. Hog peaſe, with one pint of the liquor, ſalt and pepper.

" While I am writing, a letter is ſent to me by a friend who is in the commiſſion in the county, but who does not at preſent act as a magiſtrate. I ſhall tranſcribe a paragraph from it in the writer's own words:

' A. B. late a priſoner in Cold-Bath-Fields, is juſt returned to his family. He ſays, that the *Baſtille*, as they call it, (I give you his exact expreſſion) is a *capital lodging-houſe*, that he had his choice of coffee or tea for breakfaſt, with every other requiſite, for eight-pence—his bottle of wine when he pleaſed—and that he never was happier in his life.'

" O cruel mercileſs tormentor, Aris!"

The due regulation of the New Priſon, to which the magiſtrates have not paid any "conſideration or regard," (and, indeed, what conſideration or regard, beyond what the law impoſes upon them, can they be expected to pay, when they are ſuffered to be libelled and calumniated in the moſt infamous manner, with impunity?) is juſtly repreſented as an object of public moment.

" *That* priſon indeed contains *no mutineers, no traitors, no movers of ſedition;* nothing but *robbers, houſe-breakers, felons, aſſailants*, and *murderers. No enemies to the eſtabliſhment in church and ſtate*, but only ſuch as aimed at individual miſchief, or fought for ſubſiſtence by indirect means, at the hazard of their own and others' lives; and therefore not *objects of public jealouſy*, not *objects of public enquiry*, not *objects of national pity and compaſſion*, nor *objects of patriotic interference:*—Neither they, nor convicts for ſimilar crimes, under ſentence of long and painful impriſonment in the Houſe of Correction, have attracted notice; theſe have been ſuffered to ſtruggle, unobſerved, as well as they could, with the difficulties of a priſon; and whether they have been unneceſſarily, and wantonly, or cruelly, puniſhed, whether they have been ill ſupplied with food, cloathing, or the neceſſaries of life, is a matter which has not been enquired into. Theſe have been left to the care of the magiſtrates, who were not thought fit to be intruſted with the ſafety, the comfort, the accommodation, of thoſe *worthies*, who would have plunged a dagger into the vitals of our conſtitution, and into the breaſts of ſome of the moſt faithful ſupporters of it. On the contrary, the coarſe expreſſions of *odious*, *diſhonourable*, and *diſgraceful*, *&c.* were liberally beſtowed upon the magiſtrates; even at the time when from my certain knowledge I can affirm that they never entered the door of the priſon, without a deſire to make full enquiry, and to give full directions, reſpecting the real welfare of the priſoners. To ſee, that no unreaſonable coercion, no wanton ſeverity, no illegal aggravation of puniſhment might in any inſtance take place; or, if it had, that it might be immediately alleviated, and the injury redreſſed.—Few, very few opportunities of doing this ever preſented themſelves: for humanity is a trait which will be found on enquiry to be as

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accident which occaſioned an incurable lameneſs—he bound himſelf apprentice to a ſhoemaker, but never attained to a proficiency in the work, and can only earn 12s. a week. His wife's chief food is tea, at 2s. per lb. without ſugar or milk; and bread without butter."

prevalent in the character of the governor, as reſolution and intrepidity. If the treatment of any priſoner has been accounted harſh and unreaſonable, let it be enquired whether in ſuch inſtances the rules and orders of the priſon have been ſtrained beyond their purpoſe and deſign; and if not, let the charge be properly laid."

The Appendix contains a juſtification of the conduct of Mr. Thomas Aris, the Governor of the Houſe of Correction, a man who has been groſsly and ſcandalouſly perſecuted. That he has been imprudent admits not of a doubt; that he has been criminal no honeſt man, who reads this Appendix, and believes the truth of the ſtatement which it contains, and it comes from a man of undoubted veracity, can for a moment believe. We cannot quit this ſubject without ſubjoining a few words on a moſt atrocious libel on the magiſtracy, which we have lately read in ſeveral of the public papers. That libel, almoſt every line of which contains a *wilful falſehood*, advanced for the moſt wicked purpoſes, is ſtated to have been the ſubſtiance of a ſpeech delivered at a certain meeting which we purpoſely forbear to name. But this cannot be true, becauſe, in the firſt place, no perſon who attends that meeting could be ſo loſt to all ſenſe of decency and of ſhame, as to utter ſo foul a libel; and, in the next place, if any one had been ſo maliciouſly diſpoſed as to make the attempt, the decency, order, and decorum, which invariably prevail in the meeting to which we allude, would have occaſioned an immediate interruption from the Chairman, who well knows that no ſubject of His Majeſty can be privileged to commit a breach of the law, in the utterance of a libel on the juſtice of the country, and on thoſe by whom that juſtice is adminiſtered. Another conſideration convinces us that this ſtatement cannot be true; for no perſon who attends that meeting, could unite the character of a *coward* with that of a *calumniator*; and it is ſurely the act of a *coward* to attack men where they have no means of defence. We ſhall, therefore, conſider the libel in queſtion, as the production of the writers in the news-papers; and as ſuch, we tell theſe gentlemen, that the aſſertions of which we complain are moſt infamouſly falſe. They are ſtated differently, indeed, in different papers, but they are equally untrue, and equally wicked. In one, we read—" He (the Miniſter) had created a new Police, where paid Juſtices were inveſted with almoſt boundleſs power. Under the controul of theſe *hirelings* he had placed the dungeons and Baſtiles of the country; places where human beings were expoſed to every ſpecies of oppreſſion."—In another it was thus;—" They (the Miniſtry) had increaſed the Police Eſtabliſhment, and appointed *the lowest* and *moſt needy* men magiſtrates, with penſions." A third tells us—" They have ſelected the *meaneſt and moſt worthleſs creatures* to fill the magiſtracy, and have committed to them the care of their *murderous* dungeons." A fourth ſays—" They took care to have magiſtrates choſen from among *the lowest and the meaneſt* of the people." Now, firſt, to every one who knows what *qualification* is required by law from a magiſtrate, the aſſertion that they are ſelected from the *lowest*, the *meaneſt*, and the *moſt needy*, of the people, bears a falſehood on the face of it.—Secondly; the aſſertion that the dungeons of the country are under the controul of the Police Magiſtrates, is equally falſe;—the ſuperintendance and controul of the county priſons are veſted by law in the Magiſtrates at large, of whom thoſe of the Police form not more than one-tenth; while, on the Priſon Committee, to which is entruſted the more immediate ſuperintendance of the priſons, there are, at moſt, but two of the Police Magiſtrates. If the term *murder-*

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ous dungeous have any meaning, it can mean only dungeons in which the priſoners are *murdered*. It is for the *Attorney General* to ſay what anſwer ſhall be given to ſo foul and diabolical a charge; circulated ſo induſtriouſly throughout the country, and read in every tap-room of the metropolis, (for in the *Publican's Paper*, the moſt miſchievous of all the papers, this falſehood is ſtated in the moſt exaggerated and moſt offenſive terms) to encourage that diſaffection to the Government, that contempt for the laws, and that hatred for the Magiſtracy, which it has been the unceaſing efforts of many of theſe prints, and of their moſt powerful patrons, to cheriſh and promote!—It is ſuperfluous to add, that any illegal act of ſeverity, commited by Magiſtrates, or Gaolers, is as eaſily puniſhable as any other breach of the law, by the loweſt of His Majeſty's ſubjects.

Whoever was the fabricator of this atrocious calumny, we will plainly tell him, that among the Magiſtrates of the Police are men of characters as high, of integrity as ſpotleſs, of minds as independent, as any that are to be found, we will not ſay in the Oppoſition, but in the Senate, or in the Cabinet;—that moſt of theſe Magiſtrates would deem a compariſon with *him*, either in reſpect of private character, or of public conduct, a degradation and an inſult; and that there is not one of them who would not bluſh to look for objects of panegyric in the cells of ſedition; or to conſider *friend* and *traitor* as ſynonimous terms. Let the conduct of theſe Magiſtrates be minutely inveſtigated; let it be ſeen whether they have violated their oath to adminiſter juſtice according to law; let it be examined, whether they have ſuffered their deciſions to be guided, or their authority to be warped, by the influence of Miniſters; and if this prove to be the caſe, let them, in the name of that juſtice which they have profaned, be branded for their perjury, and diſmiſſed for their baſeneſs. But if they have rigidly and conſcientiouſly diſcharged their duty, if their efforts have been honourably and zealouſly directed, to the preſervation of the public peace, the obſervance of the laws, and the promotion of religion, morality, and ſocial order, let them, at leaſt, experience that protection which they extend to others, and not be vilified, and calumniated, merely becauſe they have been vigilant in the detection of treaſon and ſedition.

In purſuance of the ſame ſyſtem of calumny and to promote the ſame wicked purpoſe, a large bill has recently been ſtuck up in every part of the metropolis, which affects to be merely an election ſquib, but which is, in fact, intended to bring the laws and the magiſtracy of the country into contempt. Becauſe the Member for the County happens to be the Chairman of the Quarter-Seſſions, an office, in diſcharging the important duties of which, it is difficult to ſay, whether his talents or his integrity are moſt eminently conſpicuous, he is coupled with the Governor of the Houſe of Correction, for the purpoſe of creating a prejudice againſt him in the public mind; while the Police-Magiſtrates are at the ſame time attacked for aſſiſting him in his election, though it is well known, that, they are prohibited, under ſevere penalties, from interfering, either directly or indirectly, in elections for the counties of Middleſex and Surry, the cities of London and Weſtminſter and Borough of Southwark. Theſe attacks all come from the ſame quarter, and form part of the ſame ſyſtem. They proceed from a man, who ſucceeded, by an accident, to a great inheritance, without a competent education; with a factious, turbulent, and diſcontented, ſpirit; his ignorance is only equalled by his cunning; and his cunning only exceeded by his malice. He would, therefore, be a very fit object of that ſalutary

correction, which ſo many of his friends and clients have already experienced.

We could quote *Cicero* in illuſtration of our conception of this man's deſigns, as an appoſite paſſage from that writer's account of the Catilinarian Conſpiracy is freſh in our recollections; but as the language of Swift will, we know, be more intelligible to him, we ſhall briefly obſerve that we regard him as one of the perſons who are ſtill aiming to atchieve ſome of thoſe great changes "which have the ſame effect upon commonwealths that thunder hath upon liquors, making the dregs fly to the top."

REVIEWERS REVIEWED.

A Layman's Account of his Faith and Practice, as a Member of the Epiſcopal Church of Scotland.

(Concluded from Page 89.)

FIRST for the inaccuracies in language; and to ſubſtantiate this, *one* inſtance is produced, which, if we miſtake not, will make the charge brought by the critic againſt the author, rebound with double force upon himſelf. "The Layman ſays, that the members of the Church of Rome confeſs, with us, that the *ſcriptures* are *infallible and a ſure guide to direct* us in the way of ſalvation, but we can never believe that the *Pope is ſo*, or any council or aſſembly, however general *of men not inſpired by the Holy Ghoſt.*"

We ſcarcely think, unleſs it were pointed out to them, that our readers would diſcover the inaccuracy of language here ſtated to exiſt. It is in the confuſion of numbers. They would inſinuate that it ſhould have been "the ſcriptures are ſure guides," and that the verb and ſubſtantive ſhould have been applied again in the plural number to council or aſſembly of men. Now we heſitate not to ſay that the original is right, and that their correction betrays either unfairneſs or ignorance: for the ſcriptures are a ſure *guide* but not ſure *guides*, the truth is diſperſed in ſcattered fragments throughout the ſacred volume; it was delivered piecemeal, and is to be collected into a focus; all the ſeparate rays of light are to be conſtellated together, and it will then become "a light unto our feet, and a lanthorn unto our paths," in its unconnected ſtate it does not guide but ſeduce, and it is by this independant mode of uſing it, that ſo many are led aſtray. The ſame obſervation is equally juſt with reſpect to "the counſel or aſſembly of men" ſpoken of in the concluding part of the ſentence. To call this body guides, though grammatically correct, would be falſe in fact, ſince it was to the reſult of their deliberations that infallibility was attributed, and not the particular opinion of each individual member. So much for the charge of inaccuracy of language which too evidently appears to be "a railing accuſation" brought to depreciate a work which theſe critics wiſhed to bring into diſrepute, but knew not how juſtly to diſparage.

But this paſſage is alſo produced in ſupport of the other accuſation, of inaccuracy in facts, as is another from the following page of the work. The objections brought againſt theſe two are, indeed, too trifling to be anſwered. They conſiſt only of dogmatical aſſertion, and to conſtruct them into proofs of their charges, the editors have aſſumed a ſort of papal juriſdiction and determined

termined ex Cathedrâ, what "a tolerably educated Clergyman would have ſaid"—a point which they have moſt abundantly proved themſelves to be very unequal to decide upon; and the adoption of ſuch a line of conduct was certainly very mal-apropos when they were employed in detecting the errors of popery. Thoſe who read not the Britiſh Critic will ſee nothing but ſound doctrine where they have diſcovered error, and thoſe who do, except ſuch of its readers as pin their faith on the editors' ſleeve, will find a compleat refutation of the objections in the ſtatement there made of them. But there is another citation extracted from the Layman's work to prove him inaccurate in point of fact, which at firſt ſight may be thought to ſubſtantiate the charge in this ſolitary inſtance. We ſhall therefore ſtate it and examine its validity. In page 96, ſay the editors, "we meet with ſo erroneous an account of the *origin* of the *reformed* Epiſcopal Church, as could not poſſibly, we *conceive*, have come from the pen of a clergyman." From whoſe pen this ſecond *conceit* came, we pretend not to conjecture, but ſure we are he had better turn his hand to ſome other trade than that of a critic; or, at leaſt, before he exerciſes it again, he will do well to acquire ſuch an inſight into the meaning of words as may ſecure him from confounding together things marked with ſo ſtrong a line of diſtinction as the *origin* and *reformation* of any body. The Scotch Church began its *reformation* at the time ſpecified by the Layman, but its *origin* was at a much earlier period, according to Spotſwood, A. D. 203, when "the faith was there publicly embraced." We did not expect it from the Britiſh Critics that they ſhould revive that old Romiſh ſlander againſt us that our Church had no exiſtence before Luther. The word reformation at once anſwers this, for it aſſerts a Church previouſly exiſting, but then purified from ſome errors which it had contracted. But we turn to the inaccurate paſſage.

"When our Church (ſays this Layman) was reſcued from the oppreſſive influence of the papal tower, and exerted the improving ſtrength of her piety and learning in working a happy reformation from the errors and corruptions ſhe had imbibed from her long connection with the *ſeat* (not *ſect*) of Romiſh ſuperſtition, ſhe took care to diſtinguiſh between what was truly primitive and what might juſtly be denominated popiſh."

The obſervation made by the Reviewer upon this is, that "it is univerſally known in Scotland that the Pope's ſupremacy was thrown off not by learning which diſtinguiſhed between what was primitive and what was popiſh, but by a turbulent crew of armed fanatics who thought they could not recede far enough from the Church of Rome—that the Scotch Epiſcopal Church was reſcued, not "from the oppreſſive influence of papal power," but from the popular influence of preſbyterian fanaticiſm; and ſo reſcued not by the exertion of her own piety and learning, but by the authority and addreſs of our firſt James, after he obtained poſſeſſion of the throne of Elizabeth."

Now, if Spotſwood be an author of credit, and we have always heard him ſo eſteemed, the contrary to this, viz. what the Layman has aſſerted, is the true ſtate of the caſe; for, according to him, the Pope's ſupremacy was thrown off, as ours was, by the Act of Parliament, 1560, the Biſhops of Galloway and Argyle, a Prior, and five Abbots being principally concerned in directing the proceedings, and the Earl of Athol and the Lords Somerville and Borthwick being the only diſſentient voices of the Temporal Eſtate. (Spotſwood, Pp. 149, 150.) So much for the firſt part of this charge of which, to uſe the Reviewers words, we may obſerve, that "it

cannot have been penned by any man at all acquainted with the hiſtory of the reformation." Let us now ſee whether the ſecond reſts upon a more ſolid foundation. We muſt begin with clearing away difficulties. There is ſomething ambiguous in this term Scotch *Epiſcopal* Church, and though we ſee it uſed in the title of the work itſelf, we muſt object to it as a redundancy, not at all calculated to throw light upon the ſubject, but very likely to lead many into error. Biſhop and Church are correlative terms. "Ubi Epiſcopus ibi Eccleſia," is a maxim almoſt as old as Chriſtianity itſelf, and the truth of it was never diſputed till the Preſbyterians, about two centuries ago, had the effrontery to call it in queſtion, to juſtify them in making a church for themſelves. As might have been expected, this critic has taken advantage of it, and uſes it throughout his Review to denote the Church of Scotland in its reformed ſtate, and to leave a hole for the Preſbyterian eſtabliſhment to creep in and call itſelf a church alſo. The only diſtinction between them being the trifling circumſtance that the one is governed by three orders of Miniſters, the other by two. Now, according to this critic's interpretation of the term Scotch Epiſcopal Church, he certainly is correct in ſtating that it "was reſcued not from the oppreſſive influence of papal power, but from the popular influence of Preſbyterian fanaticiſm; and ſo reſcued not by the exertion of her own piety and learning (becauſe alas! every exertion of either was cruſhed by the weight of Preſbyterian oppreſſion) but by the authority and addreſs of our firſt James after he obtained poſſeſſion of the throne of Elizabeth." But we muſt now aſk this critic what does all this prove? for the Layman is not ſpeaking of the reſcue of the Church from "Preſbyterian fanaticiſm," but from "*papal power*," and this we have ſhewn was effected as ours was: near half a century previous to this its ſecond deliverance, from a new ſet of tyrants, "whoſe little fingers were thicker than the other's loins;" and it was effected preciſely as the Layman ſtates, "by the exertion of the improved ſtrength of her piety and learning." The work was begun at the beginning of the 16th century; it was carried on in the true Chriſtian way of ſuffering for righteouſneſs ſake, and the conſtancy of thoſe who were martyrs to the truth gradually converted the whole nation, excepting the majority of the Eccleſiaſtics, to embrace it; and though previous to its eſtabliſhment by legiſlative authority, there were ſome riotous proceedings which we mean not to defend, yet theſe were provoked by the Queen Regent, repeatedly breaking the engagements ſhe entered into with the reformed, and treacherouſly conſpiring their extermination after ſhe had promiſed to allow them the free unmoleſted exerciſe of their religion. They ſhewed, however, how reluctantly they had recourſe to violent methods, for notwithſtanding theſe frequent violations of treaty on the part of the Regent, notwithſtanding her public declaration that no faith was to be kept with heretics, they never aſſembled but when the popiſh party were conſpiring againſt them, and always retired quietly to their reſpective homes, as ſoon as their oppreſſors promiſed to diſcontinue their perſecution. This was the language they continually held. "That if the Queen Regent would ceaſe from troubling the profeſſors of the true religion, and ſuffer the reformation to proceed, they ſhould in all other things be obedient to her commandments." But when they had got the better of their popiſh tyrants, another ſet of oppreſſors aroſe, and whilſt the reformation was yet in its infancy, threw all things into confuſion. The Reformed Church had continued for fifteen years under the government of thoſe of its Biſhops who favoured the reformation, when Andrew Melvil arrived in 1575, hot from Geneva, and by his enticing

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words and crafty devices, inflamed the minds of the populace with a phrenitic attachment for the Presbyterian discipline; and, in pursuit of this, they continued caballing till they at length effected their purpose just previous to its establishment in England in 1748. For though the Bishops were brought low by the intrigues of this party, they were never before suppressed; petitions upon petitions were presented to Parliament against this Anti-Christian order as it was called; but they were always dismissed uncomplied with. Their temporalities were, indeed, taken from them, with the pious design of starving them into a renunciation of their office; and when the Archbishop of St. Andrew's was upon his death bed, they took advantage of his weak and destitute state, and, by indirect means, got his signature to a recantation in 1591. But his is the solitary instance, and he declared that he had been heavily wronged in the deceit that had been put upon him. The King always gave the preference to their ministrations, before that of any others, of which history furnishes various instances. He would never suffer them to be deprived of their seats in Parliament; and, though he proceeded in the work with caution and policy, never lost sight of the design of restoring them to all their rights and communities; and, though this critic has insinuated the contrary, his Majesty had made considerable progress in this work before he ascended the throne of Elizabeth.

To have been consistent, therefore, if he was resolved to fix the period of the Scotch Episcopal Reformation at James's ascent to the British throne, he ought to have fixed ours at the Restoration of Charles the Second; for then was our Church delivered from the same popular influence. The Puritans began their seditious practices in this part of the united kingdom at the same time they began them in the other. Our Government was stronger than that in Scotland, and our Episcopate better furnished with able men to stand forward in its own defence, and thus it withstood for a longer time the conspiracy against it. We both have had a double rescue; the first, "from the oppressive influence of papal power;" the latter, "from the popular influence of Presbyterian fanaticism;" and we must in conclusion observe, with the British Critics, that no man at all acquainted with the history of the Reformation, will ever confound these two equally memorable deliverances, unless with a sinister design he wilfully jumbles together events which are as distinct both in themselves and in the time of their accomplishment, as any that history has recorded.

We have now done with this most unjustifiable attack upon the venerable Church of England, which we have always considered as "a light (and a bright one too) shining in a dark place;" and as more glorious within even than ourselves, though robbed of its outward splendour; nay, become so by this very circumstance which has induced others to despise her. Her cause we consider as our own, and while our hands can hold a pen, we trust she will never want an apologist to stand forward in her defence; and should the ability fail us, she shall still be remembered in our prayers; if we can contribute nothing to her support, we will still "wish her good luck in the name of the Lord;" and in our last breath should we have strength to exclaim with the great Whitgift—"pro Ecclesia Dei," she will be alike included with ourselves in this valedictory remembrance. It was intended in this review to have given an account of this valuable work, but the injury it received seemed so imperiously to call upon us for a compleat refutation, that we have devoted our whole attention to that object, and must defer till the next month our original design.

Letter

Letter from the Rev. Doctor ETRINGTON, *Senior Fellow, and Profeſſor of Natural Philoſophy, in Trinity College, Dublin, to the Editor of the Anti-Jacobin Review.*

SIR,

THE Editors of the Monthly Review, to whom the encloſed Letter was ſent, in January laſt, having, with more ingenuity than candour, criticiſed inſtead of publiſhing it, and again in ſtrong terms pronounced a cenſure upon the Eſſay in defence of which it was written, I venture to ſolicit a place in your valuable Publication, for what they have rejected. In aſſigning my motives to the *Monthly Reviewers*, for entering into a controverſy with them, I omitted one, which I ſhall rely upon now, as an inducement to *you*, to grant my requeſt. It is, that the Eſſay they have ſo ſeverely cenſured contains a deciſive refutation of Hume's boaſted argument againſt the credibility of miracles.

I have ſubjoined to my Letter a ſhort Poſtſcript, in anſwer to the Remarks of the Reviewers.

I am, Sir, your moſt obedient Servant,

March 30. THO. ETRINGTON.

To the Editors of the Monthly Review.

GENTLEMEN,

IN your Review of the late Biſhop Young's Eſſay on the Force of Teſtimony in eſtabliſhing Facts contrary to analogy, (Sept. 1801, p. 6.) ſome obſervations occur which a more mature conſideration will, I apprehend, induce you to admit not to have been weighed with that caution which the ſubject demanded. The character of a writer, always to be treated with great delicacy, becomes after his death, in ſome degree, ſacred; and you will, I doubt not, gladly embrace the earlieſt opportunity of recalling ſuch expreſſions as ſhall appear to have been hazarded with too little caution. It was the deſign of the very ingenious author of the Eſſay in queſtion, to lay down rules for judging of the probable truth or falſehood of teſtimony, ſolely ſo far as it depended upon the veracity of the witneſſes and their number, in caſes in which each witneſs had an opportunity of knowing the teſtimony the others have given. And his object was to ſhew, that the probability ariſing even from ſuch a conſideration might be capable of compelling aſſent againſt the improbability from contrary inſtances, however numerous they might be. The remark in p. 9, of the Review, on what is ſaid in the Eſſay of the caſe where the chances for the truth or falſehood of the report of each concurrent witneſs are equal, appears to me to ſhew clearly the nature of the Biſhop's argument, and the origin of the diſapprobation with which you received it. As a proof of the abſurdity into which you imagine he was led by a fondneſs for mathematics, a caſe is there ſuppoſed, in which twenty witneſſes, of characters half truth and half falſehood, *but unconnected with each other*, agree in their teſtimony with regard to a particular fact; and you pity the deplorable durance in which he muſt be detained by the ſpells of algebra, who does not believe more firmly their concurrent teſtimony, than he would that of one of them relating the fact alone. Now, in reply to this objection, it is only neceſſary to obſerve, that the caſe ſuppoſed in the Eſſay differs from that here ſtated in the very important circumſtance of the witneſſes being

unconnected

unconnected with each other, which is not merely *omitted*, but *expreſsly excluded* by the author, as carrying with it ſpecies of evidence entirely unconnected with their character. His words are, (p. 117.) "It is to be obſerved, however, that the calculation here ſtated applies *only* to the teſtimony of different witneſſes, who ſimply give their evidence as to the truth or falſehood of a propoſed fact; or of witneſſes each of whom has an opportunity of knowing what teſtimony the others have given. This, without doubt, is to take the force of concurrent teſtimony at the greateſt diſadvantage; nevertheleſs, even in this caſe, we find that it has no limit. But there are other caſes, in which the leaſt number of concurrent witneſſes, let the degree of their veracity be however ſmall, can afford a probability which ſhall exceed any given degree of probability however great; namely, *where the witneſſes have had no means of knowing each others teſtimony*, and the fact is attended with contingent circumſtances which make a part of their depoſition; becauſe the chance of their not concurring in theſe circumſtances may exeed any given chance." Here we find the nature of this reaſoning completely explained, and the caſe which the ſpells of algebra were employed to bind, limited to the probability ariſing from the number of witneſſes and the degree of veracity of each, abſtracting from every other circumſtance, and *particularly* from that *added* in the Review. What the importance of that circumſtance is, whoever may wiſh to learn, *muſt* ſeek it, if not in the ſpells of algebra, at leaſt in the calculations of common arithmetic.

But the remarks in the Review commence with a direct attack on the application of mathematical reaſoning, even to the doctrine of chances; and an objection is made to the attempt at aſſigning the probability of throwing aces 1000 times ſucceſſively with a pair of dice; the doing which is, without heſitation, pronounced to be *phyſically impoſſible!* I am at a loſs to conjecture what meaning you attach to the words *phyſically impoſſible*. They are uſually ſuppoſed to ſignify *contradictory to the known laws of nature*. Now certainly it is not contradictory to the known laws of nature, that a pair of dice being thrown, aces ſhould turn up; and that being done once, it is not contradictory to thoſe laws that when thrown a ſecond time aces ſhould alſo turn up; for their having been thrown at the firſt time can have no influence upon the ſecond; and ſo on for a third and fourth time, &c. In fact, let us ſuppoſe a pair of dice thrown a thouſand times, and it is eaſy to ſhew that the numbers which actually turn up, were a ſucceſſion juſt as improbable, antecedent to the firſt throw, as that aces ſhould have turned up every time. For the chances againſt aces being thrown being juſt the ſame as againſt any other two numbers on the dice, the chances againſt the firſt number in thoſe thouſand were as great before the throw, as againſt aces, and ſo of the ſecond and every ſucceeding. But the remarker is not content with queſtioning the application of mathematics to the caſe of throwing aces a thouſand times, but proceeds to aſk how it can be aſcertained that the method which aſſigns a falſe degree of improbability (as he alledges it to be) in that caſe, aſſigns a true one in another, as in throwing aces an hundred, or fifty, or ten times, &c.? Let me ſupply this, &c. as I fairly may, by *one*, and will any man ſeriouſly aſſert that the chances for throwing aces in one throw of the dice, are not as one to thirty-ſix.

The caſe which follows immediately after this of the dice, amounts merely to this, that for a chance, however ſmall, of an infinite ſum, an infinite price ought to be paid; a concluſion from the mathematical calcu-

lation

lation, which might eaſily have been foreſeen. But if the number of throws by B be finite, then the ſum to be paid to A muſt be finite alſo; and ſurely, to take the moſt ſimple caſe, if B is to take but one throw, he ought to pay to A half the ſum he is to win if ſucceſsful. But even this the next paragraph (Review, p. 7.) does attempt to deny, by ſtating a caſe where a man, worth 1000l. is offered a chance equal to one half of another 1000l. on condition of paying 500l. for it; and it is aſſerted, that no reaſonable man in his ſituation would give ſo much for ſuch a chance. Unqueſtionably no reaſonable man would hazard the half of his fortune without having a much greater probability of winning than loſing; but does ſuch a caſe prove what the real value of the chance inſtanced is? Would not a man, who, being offered to play for a guinea a hazard, in ſuch a ſtate of the chances, enticed his antagoniſt to accept ten ſhillings for each throw, be deemed a cheat? And why ſhould he be ſo thought, but that the chance he purchaſed was worth ſixpence more than he gave for it? Again we are told (Review, p. 7.) that for a lottery ticket worth, by calculation only 5l. we find 8l. is often given, and that the ticket, when bought, would probably not be parted with for 20l. Now this inſtance completely overturns any argument from the conduct of men againſt the mathematical determination of the value of chances; for, if it proves any thing, it muſt prove that the value of the chance connected with the ticket is different before and after the purchaſing of it; which is manifeſtly abſurd. In the next paragraph (p. 7.) the ſenſe of theſe miſtakes may be diſcovered: there we are told, that *much error has crept in from the indeterminate meaning of words*: that *the term* EXPECTATION *ought eſpecially to be reſtricted*: and that *the produce of the ſum to be obtained, and the chance of obtaining it, are not to be held as the meaſures of an individual's real expectation, nor of the motive which determines his conduct.* Undoubtedly not. Nor was this what the author of the Eſſay ever thought of determining. No mathematician ever was ſo mad as to imagine that men's actual expectations would not be more influenced by abſurd notions of their own good or ill fortune, than by the real value of the chance they obtained, or the riſque they ran. But what he pretends to meaſure is, what their expectations ought to be, when ſuch abſurd notions are laid aſide.

Let us now proceed to the particular criticiſms on the Eſſay.—The firſt of theſe is on the aſſertion (p. 81.) that quantities which are finite muſt have ſome finite determinate ratio to each other. On this it is aſked, whether by a finite determinate ratio is meant that which can be expreſſed accurately in numbers? To this and what follows about ratios which cannot be expreſſed by numbers, it may be anſwered, that the nature of the quantities by which the ratios are expreſſed, is utterly unimportant to the reaſoning of the author of the Eſſay; but if it were not ſo, he had learned from Newton to underſtand the word *number* in ſomewhat a more extended ſenſe than what the Reviewers puts upon it.

The next remark (p. 8.) objects to the expreſſion *tells truth*, as a vague one; and aſſerts that *our judgment, whether the witneſs may be believed or not, depends perhaps more on the nature of the fact related, than on his previous character.* How the expreſſion *tells truth*, is vague, we are not informed, nor can I imagine what the ambiguity is. As to the reſt of the objection it is entirely inapplicable to the Eſſay under conſideration, in which that part of the probability which ariſes from the number of the witneſſes and their character for veracity is conſidered as contradiſtinguiſhed to that ariſing

from

from the nature of the fact; and the character is ſuppoſed to be determined antecedently to their giving teſtimony.

The next objection (p. 8.) is to the paragraph of the Eſſay in which it is remarked, that *the expectation in the ſame circumſtances of an event will be different according to the conſtitution of the expectant*, &c. And this, we are told, militates againſt the author's own arguments. But ſurely his arguments never were deſigned to determine what actually are the expectations of any individual, of a particular event, but only what they *ought* to be; and the remark of the Reviewer, that the paſſage juſt quoted is ſufficient to convince us, that in ſuch caſes we can judge *moſt truly*, without the aid of analytical knowledge, ſeems rather ill-timed; for in that paſſage we are told, that in fact men *do* judge *differently* of the probability of the *ſame* event in the *ſame* circumſtances; i. e. of which they have the ſame evidence: now, their judging *differently* in the *ſame* caſe, is but an ill proof of their judging *moſt truly*.

The next remark is on the caſe of witneſſes, of characters half truth and half falſehood, and has been noticed in the beginning of this letter.

We now come to the cenſure paſſed by the author of the Eſſay, on Dr. Waring's method of eſtimating probabilities. That method was by ſubducting the probability againſt the fact from the probability for it; whence, if the witneſſes for and againſt it are equal, the probability of the fact = o. Now the probability of a fact being denoted by a fraction, of which the numerator is leſs than the denominator; and the probability of a fact for and againſt which there is an equal number of chances, being $= \frac{1}{2}$, the probability of facts againſt which there are more chances than for them, will be expreſſed by fractions leſs than $\frac{1}{2}$, the value of any of which is greater than o; therefore the event whoſe probability is expreſſed by o, muſt be leſs probable than that againſt which the number of chances exceeds the number for it, in any aſſigned proportion; that is, it muſt be infinitely improbable; but the event which is infinitely improbable muſt be deemed impoſſible; therefore, if Dr. Waring's method of eſtimating probability be true, a fact, the witneſſes for and againſt which are equal, muſt be impoſſible, as its probability, by that method, = o. Whence it is concluded by the author of the Eſſay, that the method of Dr. Waring is falſe, inaſmuch as an event under ſuch circumſtances is not infinitely improbable. Againſt this reaſoning the Reviewer argues, that *if witneſſes of equal veracity contradict each other, then it follows not that the fact has not happened, but that we have no ground for belief reſpecting it, and our aſſent is only ſuſpended.* Undoubtedly! And that is the very ground on which the Biſhop's objection to Dr. Waring ſtands. That objection is, that Dr. Waring aſſigns a mode of meaſuring probability, which, when applied to the caſe in queſtion, is manifeſtly falſe; inaſmuch as, by that mode, an event would appear to be infinitely improbable, when, in fact, we have no grounds for forming a belief about it.

I have been inſenſibly led into a more detailed examination of the remarks in your Review, than I had at firſt deſigned; and jealous for the honour of my much valued friend, I may have expreſſed myſelf ſometimes with more aſperity than I ſhould wiſh, for which, as well as for taking up ſo much of your time, I have to beg your excuſe.

I am, Gentlemen,

Your moſt obedient ſervant,

Trin. Col. Dublin,
Jan. 12, 1802.

THO. ETRINGTON.

P. S. The

P. S. The obſervations upon this Letter, which was made by the Reviewers in their Publication for February, may be anſwered in a few words. They begin by aſſerting, that the circumſtance of the witneſſes being unconnected with each other is not expreſsly excluded by Biſhop Young. In reply, I refer to the quotation from p. 117, of his Eſſay, which the Reviewers had before them when they made this hardy aſſertion.

The meaning of the words *phyſically impoſſible*, they ſtill appear undetermined about, but incline to ſubmit to the authority of La Place, who tells them that it is not phyſically impoſſible to throw aces 1000 times. It does not appear neceſſary to reſort to *authority* on ſuch a ſubject, nor, if it were, to go to *France* for that authority; but I ſhall not quarrel with them for aſſenting to truth on whatever ground they chuſe.

They next diſpute the ratio of the probability of throwing aces at the firſt throw with a pair of dice, and ſay that it is as one to thirty-*five*, and not to thirty-*ſix*, as I had ſtated it. The expreſſion for that probability is 1-36, for which fraction they may ſubſtitute ſuch ratio as they think proper: but when they peremptorily ſtate that the chance is as one to thirty-five, they forget that the queſtion in debate was whether mathematics did, in *any* caſe, aſſign a true ratio of the chance of ſuch an event, which queſtion they have now decided againſt their original aſſertion.

They proceed to repreſent Biſhop Young as not having diſtinguiſhed in his Eſſay between *moral* and *mathematical* expectation. The Biſhop never deſigned to inveſtigate what men actually do, in certain circumſtances, expect, which is what the Reviewers term *moral* expectation; but ſolely what they *ought* to expect; and his adherence to his ſubject is accurately marked in every part of his Eſſay.

The Reviewers, with much profeſſion of candour, declare, that they ſtill conſider the objection to Waring's Method of Eſtimating Probability as ill founded. Had they publiſhed the remarks ſent to them on that ſubject, they would have given a proof of candour ſomewhat ſtronger than their own aſſertion.

Biſhop of Rocheſter's *Hoſea.*

TO THE EDITOR.

SIR,

FROM the moment that I heard of the ſigning of the Preliminaries of Peace, I conceived an opinion, that the inſolence, impiety, and ſedition of our Jacobin Journaliſts would rapidly increaſe; and, upon reading *The Critical* and *Monthly Reviews* for January, I found that my opinion had not been raſhly formed. The very firſt ſentence of The Critical Review is a ſingular example of inſolent and malicious inſinuation. The article reviewed is the Biſhop of Rocheſter's *Tranſlation of Hoſea*, which the Critic introduces to the notice of his readers in the following words:

"The right reverend prelate perſeveres in his elucidation of Hebrew literature; and the work before us is *made the ground of a dedication to the king*, from which we ſhall extract the following *extraordinary* paragraph."

If the Reviewer meant not here to inſinuate that the Biſhop had no other motive for tranſlating Hoſea, but that he might have an opportunity of *dedicating a work to the King*, I ſhould be glad to know his reaſon for making uſe of ſuch a very extraordinary expreſſion as "the work before us is made the *ground* of a dedication to the King."

But

But the dedication itſelf gives him great offence, and no wonder; for it ſays of the King, that "he has lived a bright example of piety, in times when piety has been generally laughed to ſcorn; and that he will be recorded in the truth-telling page of hiſtory, as the patron of the ſciences and the arts, and, under God, the powerful protector of the rights of civil government and of the Chriſtian church (inſtitutions in their origin equally divine), in an age when a general ſpirit of anarchy and atheiſm threatened to re-barbarize the life of fallen man, by the ſubverſion of all ſocial order, by obliterating the natural diſtinctions of right and wrong, by the ſtudied perverſion and miſuſe of all learning and philoſophy, and by the total extinction of all religion."

This, ſays the Critic, is *a philippic*. A philippic! On whom? On Atheiſts and Jacobins! or are the Critical Reviewers included among thoſe perſevering enemies of the rights of civil government and of the Chriſtian church, who labour to obliterate the *natural* diſtinctions of right and wrong? Nothing, I think, but conſcioufneſs that they *deſerve* to be ſo claſſed, could have induced them to find fault with this philippic; but ſurely a Chriſtian Biſhop may publiſh a philippic againſt Critical Reviewers, with at leaſt as much propriety as Critical Reviewers circulate calumnious inſinuations againſt a Chriſtian Biſhop! O! but, ſays the Critic, "the *ſtyle* of the philippic is defective!" Why, good Sir, if elegance of ſtyle will reconcile you to the truth, you may apply to yourſelf and your fellow-labourers the following philippic, by an orator whoſe ſtyle you will hardly dare to cenſure: quo etiam majore eſ malo mactandus, quòd non ſolum facto tuo, ſed etiam *exemplo* rempublicam vulneraſti; neque tantum es improbus ipſe, ſed etiam alios *docere* voluiſti.

The Biſhop having ſaid that "Jeroboam's calves ſeem to have been mutilated imitations of the cherubic emblems;" th s Critic exultingly adds —"his Lordſhip ſeems to have forgotten that the calf moulded by Aaron was anterior to the cherubs of the *temple*, and that the ſin of Jeroboam was ſimilar to that of the Iſraelites in the deſert!" But had not the Critic himſelf, on this occaſion, forgotten that the cherubic emblems of *Paradiſe* were anterior to the *calf* of the *deſert*, and even to the Egyptian *Apis*, of which that calf is ſuppoſed to have been a copy?

"The word *hell* (continues the Critic) is much miſunderſtood by thoſe, who generally uſe it, and the interpretation of its real meaning gives the author a good opportunity of laſhing the Jacobins." True; never was aſſociation more natural than that of *Jacobinism* to *hell* in the worſt ſenſe of the word. Aye, but "it ſeems *uſeleſs* to attempt to preſerve the memory of the Jacobins in a work like the preſent." This is likewiſe true; for were every other memorial of their actions to be ſwept from the face of the earth, the Jacobins could never be forgotten, ſo long as their principles ſhall be artfully inſtilled into the minds of the people by means of a journal publiſhed monthly, under the title of *The Critical Review*.

But though there was no *neceſſity* for his Lordſhip's *attempt* to preſerve their *memory* in his notes on the book of Hoſea, there was ſurely as little *impropriety* in his ſaying;—"Of hades we know little; except that to thoſe who die in the Lord it is a place of comfort and reſt;—not a *Jacobinical Paradiſe of eternal ſleep and ſenſeleſsneſs*, but a place of happy reſt and tranquil hope." Yet this is the paſſage which offends our Critics!

The Reviewer, after giving ſtrong intimations of his own *unitarianism*, concludes his remarks on the Biſhop's valuable work, with "lamenting that the

the mode of printing it muſt put it out of the power of the greater part of Hebrew ſtudents to avail themſelves of the publication; though he had, a little before, ſaid that the verſion, as a whole, is inferior to the public tranſlation, and that the notes "contain nothing in which a reader who engages in a peruſal of Hoſea ought not to be previouſly inſtructed!" This ridiculous lamentation over the high price of a *useless* book is introduced merely to make room for a ſenſeleſs ſneer at the mathematical knowledge of the Biſhop of Rocheſter:—"We leave to our author, who is a mathematician, to calculate what would be the quantity of paper requiſite, and the expence demanded, if he were to give us a verſion of the whole Bible with a ſimilar commentary!"

The praiſe which had been withheld from Biſhop Horſley, as a tranſlator and a critic, I took for granted would be heaped with a laviſh hand on Mr. Belſham, as the moſt faithful and eloquent of hiſtorians. Great therefore was my ſurprize, upon turning to the article, in which the fifth volume of that author's Hiſtory of Great Britain is reviewed, to find the work of ſo zealous an advocate for *the rights of man* ſtigmatized as a farrago containing "almoſt nothing which might not be derived from the paſſing documents before the public;" as betraying "grounds for *ſuſpicion* that the author is too much actuated by the ſpirit of party;" as abounding "with low and unbecoming terms;" as ſcandalizing "the Prince of Wales and Mrs. Fitzherbert;" and as exhibiting "no ſolicitude to give an accurate ſtatement even of ſuch facts as came under the cognizance of a court of juſtice, and were made known by authority to the whole nation!" Surely, a heavier cenſure than this was never paſſed upon any hiſtory; and yet the Reviewer approves of Mr. Belſham's principles, and even "*applauds* him for his diſpatch in a concern of ſuch magnitude!"

Though my opinion of the talents which conduct the Critical Review, is not much higher than of the principles which it inculcates, I was yet ſomewhat ſurprized that any man who can put three ſentences together, ſhould *applaud* the *diſpatch* employed in publiſhing a hiſtory, which he had himſelf convicted of every fault by which a hiſtory can poſſibly be diſgraced. Whilſt I was ruminating on conduct ſo ſingular, and endeavouring to aſſign a motive from which it might proceed, the following ſentences caught my eye:—"The writer loſes no opportunity of ſhewing his averſion to the late adminiſtration. Indeed no opportunity is loſt of chaſtizing the temerity of the fallen miniſter. But Mr. Pitt is not the only one who is thus chaſtiſed. The Earl of Liverpool, late Lord Hawkeſbury, and ſtill better known under the name of Charles Jenkinſon, is deſcribed as one who might almoſt be regarded as the evil genius of Britain perſonified!"

Theſe flowers of rhetoric ſeem to throw light on this dark ſubject; for it is well known that there are men in the kingdom, who would applaud the diſpatch of the devil in chaſtiſing thoſe, who, under God, have been the ſaviours of their country. Whether the Critical Reviewers belong to this claſs of men, your readers will judge, when they know that, after paſſing a juſt cenſure on ſome of Mr. Belſham's ſentiments and expreſſions, the Reviewer proceeds thus;

"At times the juſt indignation of the writer is well expreſſed, and the events of one or two years of the late adminiſtration ſeem to vindicate the following remark:

"Under the adminiſtration of Mr. Pitt, bigotry and malignity advanced with an accelerated progreſs, and every ſpecies of improvement, moral, intellectual

tellectual, or political, ſeemed gradually to become the object firſt of cold indifference to this *inſidious* ſtatesman, then of diſlike, and at length of fear, of hatred, and of *horror!*"—Yet the conſiſtent critic, who approves of this *candid* remark, had ſaid in the ſentence immediately preceding that which I have quoted, that it is not "the buſineſs of the hiſtorian to be ſolicitous after the imaginary *horrors* of Mr. Pitt's conſcience."

A *doubt* is entertained by this impartial Reviewer, whether, in the preſent ſtate of public opinion, the balance ſtruck by Mr. Belſham between the merits and demerits of the French National Convention will meet with *general approbation!* We cannot but acknowledge that there are grounds for this doubt; but let our readers judge for themſelves.

"With a daring hand ſhe (the convention) ſigned the death-warrant of the ſucceſſor of a hundred kings, and broke the ſceptre which the *ſuperſtition* of fourteen centuries had conſecrated. Standing greatly alone againſt a confederacy of *crowned deſpots*, ſhe brought her armed myriads into the field, and compelled her enemies to flee with ſhame and confuſion from the land which they had in their vain and fooliſh imaginations already conquered, and of which they were eager to divide the ſpoils."

Such, as ſtated by the hiſtorian, are the *merits* of that aſſembly; but he has forgotten a few glorious exploits, which as, in the opinion of the Reviewer, they will undoubtedly ſettle the vibrating balance in her favour, I ſhall take the liberty to add. "With a daring hand ſhe aboliſhed the profeſſion of the Chriſtian religion, which, for upwards of ſeventeen centuries, all the learning and ſcience of Europe had conſidered as divine; and that no trace of it might be found in the riſing generation, ſhe changed the calendar, and compelled Chriſtian parents to educate their children in national ſchools, where the name of Chriſt was mentioned only to be blaſphemed! Standing greatly alone againſt the Omnipotent, ſhe decreed that death is an eternal ſleep, and encouraged *philoſophers on a ſtage* to challenge and defy that Being, whoſe exiſtence and power were never before called in queſtion by a *nation*."

The demerits of the Convention, being *few* in number, are of courſe very briefly ſummed up by our *honeſt* hiſtorian. "The *magnanimity* of this Aſſembly was ſullied by licentiouſneſs, and contaminated by cruelty; but their actions will excite the admiration of every age; and a diſtant poſterity will, perhaps, *pardon* while it deplores, their frailties and their faults!"

What the author means by poſterity perhaps pardoning what it cannot puniſh, I certainly do not know; but I would willingly hope better things of *diſtant* poſterity than that, with this author, it will conſider the crimes of the Convention as more than balanced, by the murder of a virtuous ſovereign, and the abolition of the religion of Chriſt.

I am, Sir, your conſtant reader,

E. O. I.

THE BLAGDON CONTROVERSY.

An Address to Mrs. Hannah More, on the Concluſion of the Blagdon Controverſy. With Obſervations on an anonymous Tract entitled "A Statement of Facts." By Thomas Bere, M. A. Curate of Blagdon. 8vo. Pp 70. 2s. Robinſons. 1801.

IT is with ſerious regret that we have witneſſed the continuation of this controverſy; and with ſtill deeper concern that we have ſeen it occaſion-

ally degenerate into perſonal invective, and degrading ribaldry. This circumſtance, to be lamented by all ſerious Chriſtians, muſt impoſe a vaſt additional weight of reſponſibility on the individual whoſe conduct firſt rendered an appeal to the tribunal of the public a matter of neceſſity. The means by which all diſpute might eaſily, and honourably, have been prevented, we ſuggeſted in our former notice of the controverſy; and on *that* point, whatever the more furious partiſans of Mrs. More may aſſert, we are perſuaded no difference of opinion can ſubſiſt among impartial men. But, however we may lament the prolongation of the conteſt, we are not permitted to be ſilent ſpectators of it, but muſt diſcharge that duty which we owe to the public, by examining, with care and attention, the weapons employed by the different combatants.

Before, however, we approach the liſts, we muſt enter our ſolemn proteſt againſt the preſumption of both parties, in one particular inſtance; viz, that of identifying the perſons of the reſpective champions with the church and with religion itſelf. On the one hand, the partiſans of Mr. Bere would have us identify his perſon with the church, and thoſe of Mrs. More repreſent religion itſelf to be attacked in her perſon. We think, indeed, the cauſe of the Church to be materially intereſted in this unhappy diſpute, but that cauſe would be the ſame, were every thing imputed to Mr. Bere, by his worſt enemies, as true, as we hope and believe it to be falſe; and ſo would religion remain unſhaken, were all the foul inſinuations againſt the perſonal purity of Mrs. More, as well-founded as, we are perſuaded, they are utterly groundleſs. The friends of either party, who ſeek thus to eſtabliſh an identity which exiſts only in their own heated imaginations, injure the cauſe which they are anxious to ſerve, and are guilty of the worſt ſpecies of preſumption.

In the pamphlet before us Mr. Bere briefly recapitulates all the circumſtances of the Controverſy, explains ſuch parts of his own conduct as ſeem to him to require explanation, and comments with much ſeverity on the conduct of his adverſaries. He diſplays, indeed, at the beginning of his addreſs, a degree of warmth and bitterneſs which we cannot approve; but great allowances are certainly to be made for the feelings of an injured man, who has been haraſſed and perſecuted, in a manner almoſt unexampled, and by the exerciſe of an extraordinary influence which very few perſons knew, or believed, to exiſt.

" Notwithſtanding the object you propoſed, purſued, and had, apparently, once nearly effected, was to rob me of my character; and although you then proceeded to deprive me of my curacy, *and degrade* (as I can prove) a man of thirty years blameleſs miniſtry, twenty years an incumbent, thirteen years not an uſeleſs magiſtrate; and diſmiſs me aged and infirm, ſtamped with ignominy, branded with crimes, a houſeleſs wretch, to wander about my ſolitary way, ſoliciting and living on the caſual bounty of abhorring man; I will endeavour, Madam, to ſheath acrimony, to check or ſuppreſs reſentment."

Surely ſuch provocation was ſufficient to rouze reſentment, though not to juſtify acrimony, and it is not therefore much to be wondered at, that the author's efforts to avoid the diſplay of it, ſhould not have been uniformly ſucceſsful. Though we cannot approve the declaration of Mr. Bere, that Mrs. More's conduct to him " is more criminal and leſs venial than even female impurity," yet we think his challenge to his adverſary to ſtand forward in her own defence, and to plead her own cauſe with the public, is manly

manly and becoming. He truly obſerves that the mere affectation of ſuperiority is no proof of its exiſtence, and that ſilence may as well proceed from conſciouſneſs of guilt, as from contempt of an adverſary. Indeed, Mrs. More appears to us to have been very ill-adviſed, in ſuffering her cauſe to be pleaded by *proxy*, inſtead of exerciſing her own well-known and long-approved talents, in the laudable taſk of ſelf-defence. If ſhe erred in this, ſhe erred ſtill more in the choice of her champions. There ſcarcely exiſted a man, whoſe evidence in *ſuch a cauſe* could be more ſuſpicious, than that of Sir Abraham Elton, whoſe former predilection for the tenets and *practices* of METHODISM (which we now begin to ſuſpect derived both its origin and its name from the "τας ΜΕΘΟΔΕΙΑΣ τȣ̃ Διαβόλȣ," againſt which St Paul ſo emphatically warned the Epheſians) was notorious to the whole country, and to no one in it more ſo, we believe, than to the truly venerable Biſhop of the dioceſe. But this and every other error, on the part of Mrs. More, have, we fear, originated in a mixed ſentiment of unwarrantable contempt, unjuſtifiable confidence, and ill-regulated pride. We ſay this with extreme concern, but it is the conviction of our minds, after a very attentive, and, indeed, laborious, examination of all the circumſtances of the preſent Controverſy. We have long been accuſtomed to reſpect the principles and to admire the exertions of Mrs. More, in common with a great portion of the literary, and a ſtill greater portion of the religious, world; and we have moſt cheerfully ſtood forward in her defence when rudely aſſailed by the peſtiferous ſhafts of malignant ribaldry. But, knowing that, in proportion to the extent of her influence, will be the miſchief reſulting from any improper exerciſe of it; and feeling errors to be the moſt dangerous in thoſe who are moſt reſpected; imperious duty preſcribes the neceſſity of probing this ſubject to the bottom, and of fairly expoſing its ſound and its rotten parts to the public eye.

"Whatever you can write or ſay for yourſelf, or your partizan Sir A. Elton, or your other Nethinims fabricate or atteſt for you, you will never be able to diſprove, that Hannah More has not, under the maſk of Sunday Schools and a profeſſed attachment to the Church, liſtened to her own eulogies, interlarded with the praiſes of the Deity, in the extemporaneous effuſions of "ſilly women;" bringing a Liturgy, the moſt ſcriptural of all forms hitherto compoſed by man, into contempt and ridicule. I am perſuaded that I am not uncharitable, in ſaying, that I believe uſefulneſs not to have been your object, when you publicly adopted extemporaneous prayer in "your ſchools," to be practiſed by "your teachers;" and rejected ſedate, ſteady friends of the Church, preferring teachers from among your own people. *O! præclarum cuſtodem ovium lupum!*"

This is a ſerious charge; if made without a ſufficient foundation, it could not be too ſeverely reprehended; but, if well-founded, reprehenſion as ſevere muſt be directed againſt its object. As the advocates of the lady have laid great ſtreſs on the circumſtance of her not having eſtabliſhed the ſchool at Blagdon, until ſhe had been earneſtly requeſted by the pariſhioners ſo to do, and have caſt great blame on Mr. Bere, for having joined in that requeſt, which they are pleaſed to conſider (moſt abſurdly) as utterly irreconcileable with his ſubſequent conduct, Mr. B. very properly reſtates, with accuracy, the whole account of its eſtabliſhment.

"You well know how cordially both my wife and ſelf exerted ourſelves to eſtabliſh the *Sunday School* in the pariſh of Blagdon; you will admit that without our ſanction and ſupport ſuch an eſtabliſhment could not have been

founded. The inhabitants ſeemed rather ſuſpicious and repulſive. You will recollect, that at Cowſlip-Green, previous to the admiſſion of your inſtitution, you ſolicited me to obtain by my influence a viſit to you from the churchwarden and overſeer, the purport of which was, that they might *request* you to open a Sunday School in their pariſh. Madam, you then told me, this was to impreſs the people with reſpect for your eſtabliſhment. You have ſince perverted it to a ſiniſter purpoſe; you have ſaid, 'You ſhould not have intruded into the pariſh of Blagdon, if you had not been *ſolicited* by the parochial officers.' You know, Madam, the thing was determined, before they, at my requeſt, waited on you at Cowſlip-Green.

"When by my influence you had obtained, and without it you could not obtain, a houſe in Blagdon, and the *Sunday School* opened, Henry Young, a perſon whom before I had never ſeen or heard of, was introduced to me as your appointed maſter. He was then ſaid be a 'topping man, a very proper and good perſon, one that would be a bleſſing to the pariſh of Blagdon.'

"From this introduction entertaining not the ſaintеſt ſhadow of doubt of the man's character and abilities, I beſtowed on the School and Schoolmaſter every attention, encouragement, and ſanction. It increaſed rapidly; it flouriſhed beyond expectancy; and I have heard you upon this occaſion expreſs yourſelf in ſtrong terms of ſatisfaction. My poor pariſhioners and their miniſter, Madam, loved the *Sunday School*; we had not then a ſingle fanatic among us, and little thought "*the naiseless tenour of our way*" would be obſtructed by new dogmas, or moleſted by the proſelyting ſpirit of non-deſcripts.

"A little before you left the country for the winter, you called at the Parſonage, and after ſome peroration, concluded with aſking, if I had any objection to the reading a ſermon at the School on Sunday evenings. Somewhat alarmed, I ſaid, What ſermons, Madam? You replied, Biſhop Wilſon's. The celebrity of his character, and your reputation, bore me down. I did, I confeſs I did, in evil hour, conſent; but from the miſerable effects of this improper indulgence, let all the clergy jealouſly dread the minuteſt deviation from church diſcipline. I have frequently and moſt ſincerely lamented this my incautious toleration.

"Not that the true intereſts of the Chriſtian church can be impaired by reading, without fooliſh gloſs or ignorant expoſition, ſuch excellent diſcourſes. But that, as you well know, under this licenſe, others of a very different ſtyle and tendency were introduced."

All this account exhibits to our view a picture of encroaching fanaticiſm that ought to be conſidered with attention,

Parva metu primó, mox ſeſe attollit in auras;
Ingrediturque ſolo, et caput inter nubila condit.

Mrs. More at firſt condeſcended to ſolicit the patronage of Mr. Bere, deigned alſo to court an invitation from the Churchwarden and Overſeer, even ſtooped to introduce her School-maſter to the Curate for his approbation; an approbation, be it remarked, which could only be ſolicited, or granted, on the confidence which Mr. B. was known to repoſe in Mrs. More; for, of the man himſelf, it appears, he knew nothing. Her views expanding as her School flouriſhed, ſhe requeſted to have a ſermon read in it on a Sunday evening. She confined her requeſt to a ſermon of Biſhop Wilſon's. She gained the licence which ſhe aſked; and then "others of a very different ſtyle and tendency were introduced," nor has Mr. Bere much

cauſe

cauſe for ſelf-condemnation on account of his conduct on this occaſion. He acted only as a *good man* would, generally, have acted.

And oft, though *wiſdom* wake, ſuſpicion ſleeps
At *wiſdom*'s gate, and to ſimplicity
Reſigns her charge, while *goodness* thinks no ill
Where no ill ſeems.

"Duped by deluſive appearances, (proceeds Mr. B.) and having, by my decided conduct in ſupport of the *Sunday School*, both in the pulpit and the pariſh, precluded myſelf from any derogatory information, even to ſuch a degree that the ſubſequent converſation which took place in the houſe of one of my pariſhioners, (you will no doubt recollect it) was not revealed to me *till a few weeks ago*;—The following is an atteſted copy of it.—"Declareth, that about the time the Sunday School was eſtabliſhed at Blagdon, Mrs. Hannah More and one of her ſiſters called at the dwelling-houſe of this deponent; and after ſome converſation on Sunday Schools, the ſiſter, in the preſence of Mrs. Hannah More, ſaid they had a very clever man and woman at Blagdon, as teachers of the Sunday School; that *they were Methodiſts*; and they were ſorry to ſay they could get none ſo proper to conduct *their ſchools* as the Methodiſts; *that moſt of their ſchools* were conducted by people of that deſcription.'—Thus lulled, I reſted in calm unſuſpicious ſecurity, till I was awakened from my reverie by rumours not loud but deep."

Here is a new fact brought to light; and a fact ſo ſtrong, that, if it be well ſubſtantiated, and Mr. B. aſſures us that he has *written authorities* for all his aſſertions, which he is ready to produce "to any gentleman who may wiſh to inſpect them," it places the intention and the conduct of Mrs. More in the cleareſt point of view. If ſhe fail to meet this direct and poſitive charge, reluctant as we ſhall be to draw the concluſion, it would be ſomething more than candour not to aſcribe her ſilence to her inability to confute it. But to proceed;—

"I found myſelf placed at this period in a truly-delicate ſituation, *my duty and my friend ſtood in oppoſition*; loath was I to offend the latter, but it was criminal to renounce the former. In this dilemma, I cheriſhed a hope (alas, vain imagination!) that the one might be yet retained, and the other preſerved.

"To effect this deſirable purpoſe, Mrs. Bere, *privately* and verbally, in the autumn of 1798, communicated to you, Madam, that it was reported Young, your ſchool-maſter, held *private meeetings*. A more delicate and inoffenſive mode of conveying this unacceptable information could not poſſibly be deviſed. If it were true, you by this means had it in your power *ſilently to ſuppress* theſe unwarranable and miſchievous innovations. If not, an opportunity was afforded you, to do juſtice to the character of your calumniated repreſentative; and at the ſame to purify your eſtabliſhment from odious and diſhonourable aſperſions. Inſtead of the expected alarm, you coolly and cautiouſly demanded, if Mrs. Bere had ever *attended* one of theſe meetings. On being anſwered in the negative, whether from the ſurprize which the moſt acute are ſometimes ſubject to in the moment of conſternation, or ſome other motive beſt known to yourſelf; you then particularly and emphatically enjoined her to attend one. In conſequence of your injunction, on the ſequent Chriſtmas-eve, in company with two ladies, ſhe did; having previouſly informed your maſter of her intention.

"The conduct of the maſter in that convention was ſo palpably incongruous with his avowed function, that Mrs. Bere deemed it highly expe-

dient it ſhould be communicated to you; the *next day* after this meeting, your maſter's very reprehenſible behaviour at the font, before the congregation, took place. On the 6th of January, Mrs. Bere wrote you the letter, No. 1. in the CONTROVERSY, in which is *(are)* narrated ſome of the curious circumſtances that occurred in the private meeting, which, it ſeems, on account of the intruſion of theſe ladies, was conſiderably curtailed in duration and ceremony, ſuppreſſing, in reſpect to your feelings, the man's behaviour at the font.

" On the preſumption that theſe fanatical practices were the *unauthorised* effuſions of a wrong-headed hot zealot, I waited patiently for your reply, in unabated confidence that you would *immediately* come or ſend, and ſpeedily prevent a repetition of theſe indecent and prepoſterous proceedings. In the following month of April, *and not before*, you juſt condeſcended to obſerve, ' I deſired my ſiſter to ſpeak to Mr. Young on the ſubject of your letter.' We felt the cold repulſe; but the magnitude and conſequence of the ſubject communicated, encouraged us to hope, that on your arrival in the country, which was then faſt approaching, a thorough inveſtigation would aſſuredly take place. Indeed I accounted for the ſeeming inattention, by conjecturing that you might deem it *imprudent* to commit your ſentiments to paper upon this unpleaſant affair."

Here we find that Mrs. More's challenge to Mrs. Bere to attend one of the acknowledged meetings herſelf was, contrary, we ſuſpect, to the hope and expectation of her who gave it, immediately accepted. The challenge, however, ſerved one purpoſe; it put an effectual ſtop to all farther converſation on the ſubject. Perhaps, too, it was ſuppoſed that the confidence with which the challenge was given, would either prevent its acceptance, or ſerve as a proof of profeſſed ignorance afterwards. Mrs. Bere's conduct, however, ſtrictly correct throughout, completely diſappointed ſuch hope, and defeated ſuch expectation, if they were really entertained. The meeting, though " conſiderably curtailed in duration and ceremony," yet preſented, we find, ſufficient to ſatisfy Mrs. Bere's mind, that the reports ſhe had heard were very well-founded. She communicated the reſult of her viſit to Mrs. More privately and reſpectfully. She acted on this, as on other occaſions, with ſingular propriety, and we are the more anxious to place this lady's conduct in a true point of view, as, *we know*, the moſt ſcandalous and moſt falſe imputations on her character, have, not indeed in plain language, but by hints, inuendos, and inſinuations, the hacknied reſources of the moſt ſhameleſs, and now deſperate, partiſans of Mrs. More, been induſtriouſly circulated. Mrs. More's conduct, on this occaſion, now that we can behold it in one continued ſeries, from beginning to end, had, at leaſt, the merit of *conſiſtency*, and may give her a right ſo far to plead her ſtrict adherence of the Horatian rule, in this, *not ſacred*, drama of hers;

> Siquid inexpertum ſcenæ committis, et audes
> Perſonam formare novam, *ſervetur ad imum*
> *Qualis ab incepto proceſſerit*, et *ſibi conſtet*.

Mrs. Bere met with a cold repulſe at the time; and no ſatisfactory anſwer afterwards; the Schools and Meeting, Mrs. More reſolved, if poſſible, to continue, exempt from all controul of that miniſter, whoſe interpoſition ſhe had [illegible] ſolicited. She declared herſelf bound to ſatisfy herſelf that her [illegible]er, Young, was no longer worthy of her countenance, before ſhe took [illegible] ſteps which might be injurious to him. Againſt this arrogant [illegible]on, aſſuming the maſk of juſtice, we entered our proteſt at firſt;

and

and we here renew it; again telling the lady that it was her duty to diſmiſs the man the moment ſhe was apprized that he had incurred the diſpleaſure and excited the diſſatisfaction of the miniſter of the pariſh. By neglecting to perform this *duty*, ſhe became reſponſible for all that followed, and a heavy reſponſibility it is! Finding Mr. Bere reſolved to be, indeed, the paſtor of his own flock, and to aſſert the rights attached to that venerable character, Mrs. More, ſtrange to ſay! appealed to the Biſhop, by tranſmitting a letter, from the Curate to herſelf, to his Lordſhip, accompanied by her own obſervations; or to uſe the words of the pamphlet, "accompanied with certain charges againſt the writer." Mr. B., very naturally upbraids his antagoniſt for thus ſecretly labouring to injure him in the mind of his venerable dioceſan, and obſerves, that whatever her motives were, they were *wrong*. They were, indeed, ſo very wrong, and ſo very hoſtile to all appearance of right, that even *we* are amazed at this conſummation of injuſtice, in the mind that could meditate, and in the ſpirit that could execute, it. *That* mind muſt be very different from the mind that has been exhibited to the world in the writings of Mrs. More; or *this* ſpirit muſt have been ſeduced at the moment, by ſome infuſion from the rancour of an evil being. Either way Mrs. More has done a deed, that in theory we could never have ſuppoſed her capable of doing, nay, we ſhould have "oppoſed a world in arms" if the world had pretended to ſuppoſe her capable. In truth, ſhe has done a deed that takes off conſiderably from her elevation of character, reduces her to the common rank of religious life, and even ſinks her much below it.

When Mrs. More found herſelf thwarted in her deſigns, and her imperial will ſo far overruled by competent authority, that her ſchool at Blagdon muſt either be conducted rightly or not at all, that is, that it muſt literally be what it originally profeſſed to be, ſhe determined to deprive the children of all thoſe vaſt advantages, both preſent and future, to ſecure which had been ſtated to be, her only object; and actually aboliſhed her ſchool. Of this part of her conduct we declared our ſentiments freely and fully on our firſt notice of the Controverſy: and the more ſeriouſly we reflect on it, the more ſtrongly muſt we condemn it. Mr. Bere may well aſk "were the ſouls of theſe poor innocents leſs precious in your eyes after, than before, the detection of the private proceedings?" This circumſtance alone gives irreſiſtible ſtrength to the ſuſpicions that "ſomething more *was* meant than met the ear;" and that "the Sunday School *was* a mere pretext to veil ſomething elſe."

The Sunday Schools, *we* are now convinced, and *this* fact demonſtrates the point to us, however religiouſly they were deſigned at firſt, were yet eagerly ſeized as means of miſchief under the forms of religion, and were artfully and violently converted into batteries of aſſault upon the church, by the foul ſpirit of diſſention from it, by a Calviniſtical Mrs. More, and by all the Calviniſtical amongſt the Methodiſts or the Preſbyterians. Much in the ſame ſtyle and ſpirit did the Preſbyterians of the ſeventeenth century, thoſe *Methodists* of a former age, only *all* Calviniſtical then, and *all* Diſſenters, ſet up a practice of maintaining LECTURES for the afternoons of Sundays. The church had provided no ſermons for the afternoons; but ſome private individuals (who, probably, preferred *preaching* to *praying*) contributed to pay for them, as others are now contributing to pay for Sunday Schools. The lectures thus became as numerous then, as the ſchools are now. Many of the clergy then concurred in the buſineſs, as many concur

now, and Mr. Bere among the reſt. By the inſtrumentality of theſe lectures principally, did the Preſbyterians gradually execute what we ſee Mrs. More and her aſſociates boldly attempting by the ſchools; make the clergy co-operators, by miſtake, in their own deſtruction, even controul them when they would not ſubmit to co-operate, and bring up at laſt the very power of the Biſhops themſelves for breaking the ſtubbornneſs that would not bend. *The fortune of Mr. Bere tells us the fate of all.* He took up the frozen ſerpent in a pure ſpirit of religious feeling. He cheriſhed it in his very boſom. He thus gave it life, and warmth, and vigour. It then began to erect its creſt, to dart its tongue, and to direct its fury againſt its preſerver. Let the Clergy, therefore, beware of introducing Sunday ſchools into their pariſhes. They will ſee what they will be, by what one of them was here.

—— Cape ſaxa manu, cape robora, PASTOR,
Tollentemque minas et ſibila colla tumentem
Dejice.

After the Chancellor of the dioceſe had expreſſed his ſatisfaction with Mr. Bere's conduct, and when the Controverſy was thought to be at an end, a ſudden revolution in the mind of the former tended to promote a prolongation of the latter. The approbation ſo recently afforded was haſtily withdrawn, the Biſhop wrote to Dr. Croſſman enjoining him to diſmiſs his Curate; and the Chancellor affirmed that this deciſion of the Prelate was the *reſult of mature deliberation;* and the Rector was diſpoſed to obey the mandate.

For this *we* formerly cenſured, as truth and honeſty compelled us to do, the conduct of the Rector, the Chancellor, and the Prelate, in ſtrong terms. And we think, that even the upright friends of Mrs. More, whom we ſhall ever diſtinguiſh from the common herd of her danglers, whom intereſt or vanity has fixed in her train, will, upon a cool review of all the circumſtances of this extraordinary caſe, ultimately be led to concur in our opinion. We are more particularly anxious for the concurrence of one of theſe, for whoſe ſpirit, for whoſe talents, and for whoſe conduct, we have a peculiar veneration; but who appears to us to have been induced in the preſent inſtance to deviate from his general correctneſs of opinion, by his very zeal for religion, by his eſteem for a writer in defence of religion, whom every friend to religion muſt eſteem, and by that cunning in the writer which too plainly marks her character, which, we ſhould have thought, could not *always* have concealed from *his* eye the Calviniſm which it has betrayed to ours, but which now appears to be graſping at *power*, in order to promote diſunion, as well as Calviniſm, among us. We wiſh, with all humility and reſpectfulneſs, to remind the venerable Biſhop of Bath and Wells, and any other Prelates who may have been diſpoſed, from the beſt of motives, to patronize every ſcheme of the writer to whom we have alluded, and we are the more earneſt to enforce this recollection, as we ourſelves have been hitherto unwilling to catch the light now burſting upon us; that the Biſhops in the ſeventeenth century, who patronized the Methodiſts of the time, were treated with peculiar ſeverity by theſe, when, by their patronage, they had riſen into power. "Sad experience, in the caſe of this moſt pious Biſhop" ſays an author, well worthy of all attention, Biſhop Hall "as likewiſe of that of Archbiſhop Uſher, the Biſhops Prideaux, Winniffe, Brownrigge, &c. hath taught us how well the party know to make their advantage of any, *the leaſt countenance and encouragement;* and how ready they are to improve

prove it, not only to the ruin of the conſtitution, and ſuch as with a juſt and neceſſary zeal oppoſe their deſigns, but of *those very persons also, under the patronage of whom they get themselves into power* *." The leſſon is worthy of remembrance.

At this period of the controverſy, Mrs. More had reaſon to think her triumph complete; the timid Rector of Blagdon was alarmed; the Chancellor of the dioceſe was firm in her favour; and the Biſhop as firm in his deciſion that Mr. Bere ſhould be diſmiſſed from his curacy. She had long ſtruggled with Mr. Bere, but ſhe had now thrown him upon the ground. When the conteſt began, ſhe had probably exclaimed, as the Imperial Juno of Literature and Methodiſm,

Aſt ego, quæ Divûm incedo regina, Joviſque
Et ſoror et conjunx, unâ cum gente tot annos
Bella gero; et quiſquam numen Junonis adoret
Præterea, aut ſupplex aris imponat honorem?

She, therefore, repaired finally to the place, from which ſhe could command the ſtorm to beat with violence upon the head of Mr. Bere.

Talia flammato ſecum Dea corde volutans,
Nimborum in patriam, loca fata furentibus auſtris,
Æoliam venit.

The winds ruſhed forth at the command of this Æolus. The order of nature was inſtantly overturned. An elemental confuſion took place; and Mr. Bere was ſinking, with all his hopes, in the daſhing ocean.

Incubuere mari, *totumque a sedibus imis*
Una euruſque notuſque *ruunt*, creberque procellis
Africus; et vaſtos volvunt ad littora fluctus.

The firſt ſtroke of the tempeſt was the Rector's appointment of the Rev. Mr. Drewett (of whom we ſhall hereafter have occaſion to notice *more particularly* than we have hitherto done,) Curate of Cheddar, to the curacy of Blagdon. This gentleman notified his appointment to Mr. Bere, who returned a verbal anſwer, that he knew nothing of it, and ſhould perform his own duty. Mr. Drewett, accompanied by Mr. Decury, however, repaired to the church; but finding Mr. Bere was not to be intimidated, the new curate applied for, and *obtained*, a licenſe!!! This was at the end of June, or at the beginning of July laſt; not long before the viſitation. Immediately previous to that viſitation, an anonymous pamphlet appeared, deſigned, as Mr. B. tells us, "to merge his character *in everlasting infamy*;" and, no doubt, intended to prejudice the minds of the clergy who ſhould meet at that viſitation againſt him. He was, however, "cordially received by his brethren at the viſitation." And, ſtrange to ſay, two days after, only two days, Mr. Bere received a note from Dr. Moſs, the chancellor, requeſting an interview with him at Bath, as he had a commiſſion to deliver to him from his father, the Biſhop. The interview accordingly took place. "Upon my entrance into Dr. Moſs's room, I was received with great politeneſs; he was attended by a gentleman whom I ſince found to be the Biſhop's Chaplain. Dr. Moſs opened the buſineſs by obſerving, *they* had called upon my accuſers to come forward and ſubſtantiate the charges alledged againſt me; but that they had refuſed, and conſequently *the whole fell*. That Miſs David's letter ſhittered to *nothing*. That *they* had been groſsly impoſed upon."

* Walker's Sufferings of the Clergy, par 2. cathedrals, p. 56.

They,

They, the Biſhop and the Chancellor, or rather the Biſhop by the Chancellor, and the Chancellor by ſomebody elſe, had been very groſsly impoſed upon, by being induced, or rather *se*duced, to act as they had acted. The Biſhop, aged and infirm, and his ſon, the Chancellor, acting for him, had now *confessedly* heard the charges againſt Mr. Bere, not only without acquainting Mr. Bere with them, but without calling upon the accuſers to ſubſtantiate their charges againſt him! They had even proceeded to judge him, without doing either; to ſentence him without a proof, to condemn him without a hearing, and to puniſh him without a conviction!!! This conduct in the Biſhop, for whom we entertain, officially and perſonally, ſo much reverence; and in the Chancellor, whom we know not, but who has been repreſented to us as a man of ſenſe and integrity, is ſo "extra normam," ſo "præter normam," and ſo truly enormous in itſelf, that we think we cannot expoſe it too freely. "I have heard much of Mr. Bere's conduct," the Biſhop is made to ſay in January before, "and am *so justly* offended at it, that *I think it my duty* to recommend it to you," the Rector, "to diſmiſs him from your curacy," and, "your own good ſenſe and *zeal for the cause of religion*, will *immediately* point out the *propriety* of it!" (P. 25.) The Chancellor even confirms this annunciation from his venerable father, and, in February following, tells Mr. Bere himſelf, that "his father's inſtructions to Dr. Croſſman were the reſult of *very mature deliberation*, and that he has not ſince ſeen *any* reaſon for *thinking* them *too peremptory* or *too precipitate*." (P. 26.) We thus combine the paſt with the preſent and then ſee, with double diſguſt, the reſult of the whole. We ſee a prelate "ſo juſtly" offended at Mr. Bere as to "recommend" a *dismission* of him from his cure, as to "think it his duty" ſo to recommend, and even to call upon the Rector's "zeal for the cauſe of religion" to execute "immediately" what was ſo recommended;—yet, all this while, as we now find confeſſed, the prelate had received only the *accusations*, had acted upon the *accusations* only, had not *communicated* them to the *accused*, and had not had them *substantiated* even in *attempt* by the *accusers*. But, *more than a month afterwards*, the Chancellor comes forward to avow the recommendation of the prelate, to defend it as "the reſult of very mature deliberation," and therefore to add that the prelate has ſeen no reaſon ſince to think it "too peremptory or too precipitate;" yet, all the while, as the Chancellor himſelf now comes forward again to acknowledge, *no less than six months afterwards*, "they"—the prelate and the Chancellor, "had" *only now* "called upon the accuſers to come forward and ſubſtantiate the charges alleged," had *only now* found the accuſers "refuſed," and did *only now* ſee that "conſequently the whole fell." From ſuch a Chancellor and from ſuch a Prelate, may the kind arm of Heaven for ever protect all *our* clerical friends! The plain fact is, we believe, when ſtripped of all diſguiſe, that the behaviour of the Clergy at the viſitation *two days before* produced the change in the conduct of the Chancellor, and made him attempt to throw a gloſs over his paſt behaviour, which could only ſcreen it from a purblind obſerver. Hence it was, that he anſwered to Mr. Bere's manly declaration that he had only retained the cure to protect his character;—"you are right in the cure—you are the Curate of Blagdon. You are a very different perſon to what I expected to find; your character ſtands high, you have very great friends. You were very keen, Sir."—Mr. Bere replied, "that if he had ſaid or done any thing which had given his Lordſhip offence, he was very ſorry for it."—This was a proper, becoming, and truly Chriſtian acknowledgement. Dr. Moſs's reparation, too, whatever its motive, was

fair

fair and full. And here, it is much to be lamented that the buſineſs was not ſuffered to ſtop.—Mr. Bere's friends, we think, acted injudiciouſly in adviſing him to require a letter from the Biſhop, acknowledging that he had been impoſed upon, and retracting the epiſcopal mandate for Mr. Bere's diſmiſſion from his cure. This requeſt, the Biſhop could not, we conceive, conſiſtently with his own dignity, grant; and Mr. Bere ſhould have been ſatisfied with the conceſſions officially made by the Chancellor. The Biſhop made no anſwer to his letter; and another, written on the 24th of Auguſt, experienced the ſame fate. It was afterwards aſſerted, at a public meeting, that at the interview between Dr. Moſs and Mr. Bere the former had *reprimanded* the latter. This Mr. Bere peremptorily denied, and the next day, he received a note from Mr. Barker, the Biſhop's Chaplain, requeſting an interview at Wells, on the laſt day of Auguſt. There Mr. Bere was told that ample juſtice was done him by continuing him in the cure; that the greater charges preferred againſt him were unfounded; but that he was reproved for the leſſer by Dr. Moſs. Here was groſs miſconduct on the other ſide; to *reprove* a Clergyman for charges, which had never been communicated to him, and without informing him who were his accuſers, was a groſs violation of juſtice, and a ſhameful abuſe of power. Well, indeed, might Mr. Bere, now inſiſt upon knowing *who* his accuſers were, and for *what* he was reproved; and great cauſe, indeed, had the Chaplain to bluſh, at declaring "it was impoſſible to produce" the former; and that the latter were—"*The bell ringing! Margaret Thorn! Mr. Descury! That the narrative and publication* (of Mr. Bere) *differed! And publishing the Appeal!*" We turn from this diſgraceful ſcene with diſguſt. There have certainly been errors on both ſides; but thoſe of Mr. Bere admit of great palliation if not of excuſe; while thoſe on the other ſide have neither excuſe nor palliation to plead. The rights of Epiſcopacy, and the authority of our Biſhops, we will ever ſtrenuouſly defend againſt all who ſhall preſume to invade the one or oppoſe the other; but, at the ſame time, we ſhall always be found among the foremoſt to reſiſt every abuſe of power for the purpoſe of oppreſſion. If this be enmity to Epiſcopacy, we are its enemies; if this be Jacobiniſm, we are Jacobins.—We invite that impudent calumniator, *the* REVEREND *Josiah Hard, Esq.* to make the moſt of our confeſſion.

After his own interview with the Chaplain, Mr. Bere procured a friend, a Clergyman, to wait on the Chancellor;—"the gentleman obſerved, that Mr. Bere had heard, that Dr. Moſs had reported that *he had reprimanded Mr. Bere at the interview in Bath.* This, Sir, ſaid the Gentleman, *Mr. Bere denies confidently in toto.* DR. MOSS HEARD THIS AND WAS SILENT."

Thus have we gone through the whole of this narrative, which is certainly intereſting to every member of the Eſtabliſhed Church. The remainder of the pamphlet is devoted to comments on "the Statement of facts" by nine clergymen; and on the comments of the *British Critics* on the Blagdon Controverſy. Mr. B. oppoſes, and generally, with ſucceſs, the evidence of other Clergymen to that of *the nine*; contradicts and confutes ſeveral of the aſſertions advanced by the latter; ſome of whom, we are aſſured, are indebted to Mrs. More for their livings; convicts Meſſrs. Boak and Drewett, in particular, of perverſion and miſrepreſentation; and peremptorily denies that methodiſm has decreaſed where Mrs. More's ſchools have been eſtabliſhed.

"The Britiſh Critic for Auguſt 1801, p. 216, in all the exultation of triumph vociferates, that this darling ſtatement of facts is '*a complete juſtification of every thing they aſſerted in April laſt, concerning Mrs. Moore's ſchools.*'

Recapitulating

Recapitulating in puff poſitive, 'We then obſerved that the ſchools were placed under the direction and controul of the reſident and officiating clergyman. *We ſcrupled not to ſay that nothing was taught, and that no regulation was made, without his express approbation.*"

One obſervation reſpecting Mrs. More's ſchools is deſerving of attention.

"They are affectedly denominated the '*Mendip Schools.*' This appellation has been inſerted in the title pages of the little tracts diſperſed in that neighbourhood: the term has been induſtriouſly diſſeminated in every direction, and, being *well chosen*, has not been unprofitable. I heard laſt ſpring, in town, that an immenſe tract of ground in Somerſetſhire, inhabited heretofore by uncivilized, wretched, ignorant, *half-ſavage people*, had, by the means of theſe ſchools, been *humanized* and *chriſtianized*; and that the advantages of them were *incalculable*.

"Nothing can be more prepoſterous or deluſive than theſe artful miſrepreſentations. The truth is, the tract of country, called Mendip, extends from eaſt to weſt perhaps twenty-five miles; it may be about ſix miles over from north to ſouth. On and round this well-cultivated hill, there are at leaſt twenty-five churches, and one cathedral: in no part of the Imperial kingdom (the vicinity of cities excepted) are parochial churches more thickly ſcattered. The tract is immediately under the eye of the biſhop, and the inhabitants on it and round it are as induſtrious and civilized as their neighbours; in my judgment they are nothing indebted to theſe ſchools. I ſpeak confidently of the pariſh of Blagdon, the morals of which have been *dreadfully contaminated* by their *nightly private meetings*. I have in my poſſeſſion ſuch horrible information from one of my pariſhioners, as would harrow up the ſoul of every parent, and fill with abhorrence the mind of every devout perſon."

Mr. Bere declares upon his honour, and we are as much pleaſed at this declaration as his enemies will be vexed at it, that he was never, "directly nor indirectly concerned in, or at any time countenanced, the low ribaldry which this unfortunate controverſy has ſo abundantly produced."

It was not on account of Mr. Bere's obſervations on the Britiſh Critics, above quoted, that we were induced to place this article in the ſecond department of our Review, but in conſequence of ſome obſervations, on this pamphlet of Mr. Bere's, in the ſame work, for January laſt; and on the whole of the Blagdon Controverſy, in another publication of a different deſcription, which has recently appeared, under the affected appellation of *The Chriſtian Obſerver*.—Whenever we have the misfortune to differ from the Britiſh Critics, we ſhall henceforth ſtate the ground of that difference with manly freedom, but without forgetting, that we conſider ourſelves as labourers in the ſame vineyard with them, and as intent on the accompliſhment of the ſame object, though adopting different means of attaining it. We ſhall treat them very differently, therefore, from other Critics whoſe efforts have long been directed to the ſubverſion of our eſtabliſhments in church or ſtate; or from a ſet of new periodical writers, who encourage ſchiſmatics *in* the church, and ſeek to ſcreen their ſectarian propenſities beneath an affected moderation, and profeſſions of loyalty.

The Britiſh Critics ſurely ſpeak too harſhly of Mr. Bere, when they obſerve that "a more uncharitable and atrociouſly revengeful ſpirit we never ſaw exemplified, than appears throughout his whole 'Addreſs,' and indeed through all his tracts." *We* do not uniformly approve either the ſpirit or the

the ſtyle of Mr. Bere's writings, but certainly *they* ought to have made great allowance for the feelings of an injured, perſecuted man, who had been condemned without a hearing, and puniſhed without a conviction! It is not in human nature to ſpeak of ſuch treatment with philoſophic coolneſs. Again, we appeal to the candour of theſe reſpectable Critics, whether, after Mr. Bere's poſitive aſſertion of the fact, that the morals of his pariſhioners had been contaminated by the nightly private meetings of Mrs. More's ſchools; and after he had premiſed, at the very beginning of his "Addreſs," that he had *written authorities for the aſſertions therein made, which he would readily produce to any gentleman who might wiſh to inſpect them*, it was conſiſtent with their impartiality, or their juſtice, to ſay "We ſee in thoſe aſſertions nothing but implacable malice?"* Yet, does their diſbelief of them appear to be founded only in their inability to diſcover any marks of methodiſm in the printed works of Mrs. More, and in their high reſpect for that Lady. We, too, have been accuſtomed to entertain as high a reſpect as any body could entertain for Mrs. More; and Mr. Bere can vouch for us, that we were far from being diſpoſed to encourage this controverſy; but neither that reſpect, nor the abſence of methodiſtical tenets (admitting their abſence) from Mrs. More's publications, can lead us to impeach the veracity of a clergyman and a magiſtrate, without ſome poſitive proof of his falſhood. We make this appeal to the Britiſh Critics in full confidence that it will command their ſerious attention; and in a ſpirit of perfect friendſhip. We ſhall only add one remark, which cannot fail to have its due weight with them, who are true friends to the Church, and as decided enemies to methodiſm as ourſelves. The negative proof to be derived from the purity of Mrs. More's publications, muſt, we apprehend, be fully counteracted and finally overthrown by the poſitive fact, of her having received THE SACRAMENT from the hands of a *Layman!!!*—We have before us a printed advertiſement, publiſhed on the 4th of March, 1802, in which ſhe is publickly reproached with having received the Sacrament from the hands of Mr. Jay, the paſtor of a diſſenting meeting-houſe at Bath, which, previous to the Blagdon Controverſy, Mrs. More was in the habit of frequenting. This document, we know, is *now* in the poſſeſſion of the Britiſh Critics; it has not *yet* (April 15th) been contradicted; and we have been furniſhed with collateral proof of the truth of the charge. This fact is deciſive as to her intentions and her conduct;—we did not mean to ſtate it, until we had reviewed the remaining tracts on the Controverſy, which the neceſſary length of the preſent article compels us to poſtpone till the next month; but the occaſion called for its introduction here. It is a fact which we lament moſt deeply, becauſe it will inevitably tend to contract the ſphere of Mrs. More's utility, and, we are afraid, will materially diminiſh the effect of her writings. But, being a fact, it was our duty to ſtate it; and ſhe may thank her own imprudence, and the intemperate zeal and overbearing inſolence of her moſt forward partizans, for the diſcloſure of it.

We are ſorry that the extent to which our remarks have been already carried, preclude the poſſibility of inflicting that chaſtiſement which we have in reſerve for *The Chriſtian Observer*, the birth, parentage, and deſign of which, with ſome account of its founders, patrons, and publiſher, all connected with the *Blagdon Controverſy*, ſhall be the ſubject of our future ani-

* Britiſh Critic for January, p. 93.

madverſions.

madverſions. Theſe obſervers have already thrown off the maſk and expoſed the cloven foot to view. They have begun the attack, after pilfering a part of our plan, and ſhall be met. They merit caſtigation, and they ſhall receive it.

One point we have omitted to notice; the Britiſh critics have evidently miſconceived a paſſage in the 34th page of Mr. Bere's Addreſs, where they ſuppoſe him to allude to the *Editor* of their own work, when, in fact, he alludes to the Editor of "The Statement of Facts;" and the Doctor adverted to is clearly Dr. Randolph. The miſtake was probably occaſioned by the obſcure manner in which the ſentence is worded. It is proper, however, to correct it.

We have received a Letter, on the ſubject of this controverſy, which, though it do not properly belong to this department of the work, we ſhall here inſert; that every thing relating to the buſineſs may be kept together.

TO THE EDITOR.

SIR,

IT is with much ſorrow that I ſee the Blagdon conteſt dwindling into a conteſt of ſcurrility and abuſe; or rather, as I ſhould ſay, the Defenders of Mrs. More attempting a defence marked with the moſt virulent invective, and replete with the coarſeſt of perſonal alluſions.

Had Mrs. More any thing to ſay in her behalf, ſhe ſhould have committed it to advocates who would have maintained a proper reſpect for the dignity of the Public, and have ſpoken in terms of ſoberneſs and truth. The advocates ſhe has now *employed* have greatly diſhonoured her, as well as inſulted the good ſenſe of their readers, and inflicted an indelible diſgrace on the cauſe they have eſpouſed. Nothing more remains for Mr. Bere, than to obſerve a dignified ſilence, in anſwer to all the petulant hoſts of mercenary and anonymous ſcribblers who have dared to call his integrity in queſtion: and, ſhould this be deemed worthy of a place in your Review, I would exhort him to be above the petty deriſions of his opponents—to leave the low arts of malignant ſlander and perſonal jeering to Hannah More and her followers. Yes, I would exhort him to put on the calm compoſure of an elevated magnanimity—to ſpurn at the envenomed ſwarm that would moleſt his peace. To anſwer the peckings of anonymous objector is a taſk unworthy of him. It is in a great meaſure uſeleſs, and it would eventually be endleſs. For myriads of ſuch ſkulking minions compoſe the rear-guard of Mrs. H More. Let her exult in the protection which ſuch defenders can afford her, as well as all thoſe under whoſe *authority* they write. I allude here to a late publication, entitled "Animadverſions on Mr. Bere's three pamphlets," &c. and which may poſſibly, ſome time or other, come under your own obſervation. If it would not be prejudicing your opinion, I would call your attention to it, as one of the groſſeſt compounds of vulgar abuſe and perſonal inſult that ever diſgraced the æra of Chriſtianity, liberality, and good manners.

In your late No. you reviewed a farrago of abuſe applied to yourſelves, and you ſuppoſed it originated from the Blagdon Controverſy. I mean the pamphlet entitled "Impoſture Expoſed," &c. bearing the ſignature of Joſiah Hard, Eſq. It had, no doubt, its origin from the ſource you ſuppoſe; but if you imagined you were chaſtiſing Joſiah Hard, Eſq. under his proper appellation, in your ſtrictures on that pamphlet, it is preſumed you were greatly deceived. Mrs. H. More has her Protæus's about her, who can aſſume any name or any ſhape, and transform themſelves *omnia in miracula rerum*,

rerum, to promote her purpoſes and carry on her deſigns. What will you think of a rev. divine, one too, dignified with the title of evangelical, entering the liſts with you, under the character of Joſiah Hard, Eſq.? I ſhall leave you to ruminate on this ſuppoſition, and beg you to make inquiry, ſhould you have opportunity, whether in the vicinity of Cambridge, or, indeed, in any other, Joſiah Hard, Eſq. has "a local habitation or a name."

I may alſo point out to you another inſtance in which it is believed that a rev. divine, of the ſame caſt with the preceding, in order to indulge his natural diſpoſition for the abuſive and ſcurrilous, and his taſte (to make uſe of his own black language) for the "blackguard," has aſſumed the garb of maritime lieutenant. The inſtance referred to is in "An Alterative Epiſtle to Mr. Spencer, of Wells, by Lieutenant C. H. Pettinger;" dated from Cliſton. Knowing ſomething of Cliſton, I riſk no contradiction in ſaying no ſuch perſon exiſts there. And the current report is, that the ſwaggering lieutenant is no other than the meek and modeſt Mr. Drewett, curate of Cheddar. Mr. Spenſer, in a book intitled "Truths, &c. reſpecting Mrs. More's Schools," characteriſes this gentleman as being "*as ſlippery as an eel*," and who (if he cannot contradict this report, and if he can I here ſolicit him to do it) appears to be capable of changing his TONE as often as the cameleon his colour.

I will not, Mr. Editor, detain you longer at preſent, but, may, perhaps, hereafter, point out to you ſome truths reſpecting the mean author of the mean pamphlet intitled "Animadverſions," &c. And am,

Yours, &c.

March 22, 1802. HONESTUS.

MISCELLANEOUS.

NEWSPAPERS.

MR. EDITOR,

I Was much pleaſed with ſome very juſt and forcible remarks on Newspapers contained in your truly excellent Review for November laſt, and perfectly coincide with you in opinion, that they are, with very few exceptions, the peſtilential vehicles of *vice and immorality*, of *political diſaffection and religious ſchiſm*. Your prophetic denunciation, that "without unuſual exertions on the part of Government, or the ſpecial interpoſition of Providence, the time is not far diſtant when the fruit of the tree will arrive at maturity, and its poiſonous effects become manifeſt to the world," will, I fear, be ſoon too awfully verified by the event.

To theſe reflections I have been led by accidentally taking up, a few days ſince, not one of theſe diurnal, but an *hebdomadal* publication, entitled "Bell's Weekly Meſſenger, for Sunday Jan. 10, 1802." Under the article in the firſt column "The Politics of Europe," I read, to my no ſmall aſtoniſhment and indignation, the following ſentence:—Speaking of the *tardi-graduous* motions of the Congreſs at Amiens, (I uſe their own terms) which, according to the conductors of this Paper, are wholly to be traced to the claſhing intereſts of Auſtria and Pruſſia; to the endleſs j alouſies of the members of the Germanic Body; and the implacable animoſities of the Prieſts; they add "We do not heſitate to repeat what we have often

aſſerted,

aſſerted, that the debated ſecularizations and indemnities cannot be ſettled, unleſs the UNITED FIAT of England and France cuts off at once the Gordian Knots; and this circumſtance leads us to add, that the concluſion of the Treaty will bring forth events by which the intereſts of Great Britain will be conſiderably advanced." I pretend not, Mr. Editor, to the ſmalleſt ſhare of political or diplomatical knowledge, but, ignorant as I may be in theſe point, it ſtrikes me, a ſentiment is here expreſſed which ought not to appear in a Britiſh Journal. Has it not been one of the chief objects of the late war to oppoſe that Jacobinical principle on which Republican France has ſought to realize her inſatiate views of wild ambition and ſelf-aggrandizement; the ſubjugation and diſmembering of the territories of her weaker neighbours? And after ſo much treaſure has been exhauſted, ſo many lives of our brave countrymen have been loſt, and ſuch unparalelled exertions have been made in this glorious cauſe, ſhall we not only baſely acquieſce, but even ſtill *more baſely* become *coadjutors* in this iniquitous ſyſtem of injuſtice and oppreſſion? Shall we, on whoſe hoſpitable ſhores the unhappy and injured family of the Bourbons have found a ſecure and grateful refuge from the relentleſs fury of their regicide perſecutors, unite with a perfidious and arrogant republic in diſpoſſeſſing the unoffending Princes of Germany of their hereditary and paternal dominions? Surely the idea is an inſult to our national character. There was a time, Mr. Editor, when ſuch language would have excited the univerſal abhorrence and indignation of a Britiſh Public. But we are ſtrangely altered: a *liberal and plus æquo accommodating ſpirit of pliability and conceſſion* to the *Great Nation* ſeems to be the prevailing temper of the times. This forcibly recalls to my recollection a fable I once read when a boy, in which a lion conceiving a ſtr ng attachment for a peaſant's daughter, is ſaid to have made a formal demand of her in marriage. The father of the maid, however, averſe to the unnatural alliance, yet dreading the conſequences of a refuſal, aſſented to his propoſals, but ſtipulated that previous to the ſolemnization of the nuptials, his *intended ſon-in-law* ſhould permit his *teeth* to be drawn, as alſo his *nails* to be cut off. Blinded by the violence of his paſſion, the too credulous animal accepted the conditions, and ſubmitted to the operation. The reſult may be eaſily anticipated. Thus deprived of the means of defence, he fell an eaſy prey to the treacherous ruſtic, who quickly diſpatched him. The fable is by no means foreign to the preſent ſtate of public affairs, and the application, I truſt, will invariably be kept in mind by the PREMIER, during the now pending Negociations for Peace.

I now come to the latter part of the ſentence which is the ſubject of my preſent Strictures.—"And this circumſtance leads us to add, that the concluſion of the Treaty will bring forth events, by which the intereſts of Great Britain will be conſiderably advanced." On this point I have only to obſerve, how far, in the mind of a Jacobin Negociator, the advancing the intereſts of his own nation may be conſidered as a fair plea for violating the laws of juſtice and equity, I pretend not to decide; but, in an old-faſhioned book, Mr. Editor, which I often read, and for which (notwithſtanding Mr. Thomas Paine and other *ejuſdem farinæ* have, or kindly endeavoured, to remove theſe *antiquated* prejudices) I ſtill feel a reverence; I am told we are not to do evil that good may come of it. Abjuring and deteſting therefore, as I do moſt ſolemnly, as damnable and heretical, that jeſuitical doctrine, that the end ſanctifies the means, I cannot believe any individual

individual or national happineſs will reſult to us from a peace founded on the ruin or deſpoliation of others.

The "Review of the Politics of Europe" which has given occaſion to my preſent Strictures, concludes with an elaborate and moſt ſolemn panegyric on the Chief Conſul of the French Republic. To enter into a ſerious refutation of this groſs adulation would be ſuperfluous and unneceſſary. The character of Buonaparte has been drawn by many able and impartial hands; nor have all the palliating arts of Infidelity and Jacobiniſm ever been able to throw a ſoftening ſhade over the *horrid deformity*, ſo conſpicuous in every feature of that diſguſting portrait in which this "Corſican Adventurer" has been ſo faithfully repreſented.

It now only remains, Mr. Editor, that I apologize for my preſent intruſion. Believe me, this is the firſt time I ever addreſſed the Editor of a monthly, or any other, periodical publication; nor ſhould I have preſumed to do ſo in the preſent inſtance, had I not been encouraged by your aſſurance of being always ready to examine the friendly communications of thoſe, whoſe ſentiments are congenial to your own: and ſuch I aſſure you it will ever be my higheſt pride to conſider mine. I cannot flatter myſelf this letter will be deemed worthy of inſertion in your Review, but if in your anſwer to Correſpondents you will favour me with your opinion of this production, I ſhall receive your inſtructions with all the deference becoming a tyro in compoſition: and I feel confident I cannot ſolicit it from a ſounder head, or a more upright heart.

Oxford, Yours, moſt reſpectfully,
January 21, 1802. ACADEMICUS.

P. S. Perhaps, Mr. Editor, we ſhall ſhortly be informed that no permanent domeſtic peace and tranquillity can poſſibly be expected till the *united fiat* of the "*ſovereign majeſty of the people*" aboliſhes the regal authority, epiſcopacy, hereditary titles of nobility, the Teſt act, and *cuts off at once* other *gordian knots* highly prejudicial and inimical to *Jacobinical and Preſbyterian intereſts*. This *no doubt* would lead to *events* by which the LAUDABLE AND PATRIOTIC views of SOME MEN would be greatly promoted, and the accompliſhment of them conſiderably facilitated.

TO THE EDITOR.

SIR,

PERMIT me to refer the writer in your Review, who ſtyles himſelf A Preſbyter of the Church of England, to my laſt work "Religion without Cant;" in which he and the *whole evangelical fraternity* will, I truſt, find the retort courteous to the majority of his ſtrictures and of their aſperſions. Your correſpondent ſeems to lay great ſtreſs on the works of Beveridge, Hopkins, Noel, and others, whom he calls Hutchinſonian divines; and whom he appears to conſider as the taliſmans of orthodoxy, and the invulnerable champions of genuine Chriſtianity. If this gentleman, who is not deficient in ingenuity, ſhould be ingenious enough to fabricate a pair of theological ſcales, and into one of them would put all the divinity that is to be found in the writings of Beveridge, Hopkins, Noel, &c. and into the other all that can be extracted from the volumes of Jeremy Taylor, and of Iſaac Barrow, he will find that the former would be, comparatively, only as froth and wind upon the balance. The Preſbyter

byter aſſerts that Hooker was a Calviniſt; I will candidly confeſs, that I had myſelf on e entertained the ſame opinion; but, on farther examination, as I have hinted in the errata to "Religion without Cant," I am convinced, from *the univerſal ſpirit and tendency* of his works, and particularly his Eccleſiaſtical Polity, that Hooker had hardly any greater reliſh for Calviniſm than the Curate of Hanbury. The writer impeaches my orthodoxy; but, if my ideas of what conſtitutes a church be juſt, it will be found he is leſs orthodox than myſelf; for, I have good reaſon for believing that the religious opinions which I have maintained, are agreeable to thoſe of nine-tenths of the exiſting eſtabliſhment; and conſequently, it will follow, that I am ten to one more orthodox than any of my evangelical antagoniſts. But the true way of meaſuring theological orthodoxy is not ſo much by the agreement or diſagreement of our opinions with the Thirty-nine Articles, or with the fallible concluſions of any man or ſet of men whatever, as *with the general ſenſe of Holy Scripture.* For as the wiſe and temperate framers of our articles have modeſtly aſſerted, general councils may err and have erred in things pertaining unto God; and, conſequently, the true teſt of orthodoxy or of heterodoxy, is to be found only in the writings of the New Teſtament; and, more eſpecially, in the diſcourſes of our bleſſed Saviour. I am not unwilling to truſt the trial of my orthodoxy to this ſtandard; and I think that if a ſteady conformity of doctrine to the expreſs precepts of Chriſt be allowed to afford a juſt criterion of right notions in theology, theſe ſentiments, which I have eſpouſed, will be found, beyond all compariſon, more orthodox than thoſe of this gentleman or any of the names on his long roll of Hutchinſonian divines. Your correſpondent intimates that I deny the influence of the Holy Spirit. This is incorrect; as any one may ſee, by turning to the Anti-Calviniſt, ſecond edition, page 12, line 1 and 2; but I more particularly requeſt the attention of the Preſbyter to that part of my "Religion without Cant" which is entitled "The Doctrine of Grace," and in which I have endeavoured to evince the operation, and endeavoured to ſhew the neceſſity of ſuch an influence; though my opinions on this, as well as on other topics, may be very different from thoſe of the Methodiſts, who are undermining the church from within, or who are labouring, night and day, to ſubvert it from without. I will not, Sir, preſume to treſpaſs much longer on your patience or on that of your readers; but will add, once for all, that, notwithſtanding any petulant remarks, or invidious ſuggeſtions, any angry invective, or foul reproach, with which I may be attacked by the whole embodied hoſt of Hutchinſonian divines, or of evangelical fanatics, it is, henceforth, my calm determination to leave the works, which I have already publiſhed, or which I may hereafter publiſh, to ſtand or fall by their own inherent ſtrength, without making any attempt to bolſter them up by ſubſequent vindications. If the theological opinions, which I have maintained, be true, and agreeable to ſcripture, judiciouſly interpreted, they will defend themſelves; and time muſt rather increaſe than diminiſh their ſtability; but, if they be falſe and contrary to that Chriſtian doctrine, they are not worth defending; and the wiſh of my ſoul, in that caſe, would be, that their exiſtence might be as ſhort and their influence as circumſcribed as poſſible.

Believe me, Sir,

With much reſpect,

March 8, 1802, Your obliged humble ſervant,

Hanbury, near Southam, Warwickſhire. ROBERT FELLOWES.

The following Metrical Paper is adopted by Mr. Professor DALZEL, *of Edinburgh, in the new Edition now printing of his very useful book,* the Analecta Græca Portica.

The MSS from which Mr. Dalzel drew up the Paper and translated it into Latin, were communicated to him several months ago.

***HAS annotationes in Sophoclis Œdipum Tyrannum et Euripidis Medeam viſum eſt exordiri à brevi expoſitione metrorum præcipuorum, quibus uſi ſunt Poëtæ Græci Tragici; metrorum ſcilicet Iambici, Trochaici, et Anapæſtici. Hanc autem potiſſimùm debeo humanitati viri docti JAC. TATE, A. M. ſuprà laudati, [Proœm. in Not.] qui mecum amiciſſimè communicavit ſequentia Schemata, accuratiùs certè et veriùs exhibita, quam in Grammaticis, vel in ullo de re metricâ Græcorum tractatu, invenire eſt; idque tùm ex propriâ obſervatione, tùm ex notulis pretioſis, quibus nuperam ſuam editionem Euripidis Hecubæ, Oreſtis, et Phæniſſarum inſtruxit vir celeberrimus RICARDUS PORSON.

I. DE METRO IAMBICO.

Metrum Iambicum Trimetrum Acatalecticum, apud Tragicos ſcriptores, in locis imparibus, i. e. in loco primo, tertio, et quinto, recipit vel Iambum vel Spondeum; in locis verò paribus, i. e. ſecundo, quarto, et ſexto, Iambum ſolummodò. Sed,

1. In omnibus locis imparibus, pro Iambo Tribrachys; in primo, pro Spondeo Anapæſtus vel Dactylus; in tertio, Dactylus ſolummodò; in quinto, neuter eorum, ſtare poteſt.

2. In locis paribus, ultimo excepto, Iambus in Tribrachyn reſolvi poteſt.

3. In omnibus locis, præter ultimum, ſi adhibetur *Nomen Proprium*, Anapæſtum licet admittere. Hoc modo,

	1.	2.	3.	4.	5.	6.
	⏑ –	⏑ –	⏑ | –	⏑ | –	⏑ –	⏑ –
	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ | ⏑ ⏑	⏑ | ⏑ ⏑	⏑ ⏑ ⏑	
	– –		– | –		– –	
	– ⏑ ⏑		– | ⏑ ⏑			
	⏑ ⏑ –		|			
N. P.	⏑ ⏑ –	⏑ ⏑ –	⏑⏑ | –	⏑ ⏑ | –	⏑ ⏑ –	

OBSERVANDA.

1. De Anapæſto vel Dactylo in carmen Iambicum vel Trochaicum cum Nomine proprio admittendo, metro reverà inviolato ubi violari videtur, vide quæ magno ingenii acumine obſervavit Clarkius, ad Hom. Iliad. β, 811.

2. Pauſa, quæ ſemper fit in Iambico Trimetro Tragico, et ſemper ad finem vocis, locum habet plerumque poſt πενθημιμέρη, interdum poſt ἑφθημιμέρη, uti lineolâ ſimplici perpendiculari ſuprà denotatur. Fit tamen exceptio in gratiam α primativi, et præpoſitionis in compoſitione. Sic, Soph. Antig. v. 77.

Τα των θεων εντιμ' α | τιμασεις' ηχη.

Eur. Phœniſſ. v. 79.

Εγω δ' αρι λυσας' υπ | εσπονδων μολων.

Eur. Oreſt. v. 12.

Ὦ τέμματα ξηνασ' ἵπ | εκλωσεν θια.

3. Recta ſtructura Iambici Trimetri Tragici, ictúſque metrici diſtributio meliùs intelligentur; atque cauſa mutationum pedum regularium dilucidiùs apparebit, ſi, cum Daweſio, [Vide Miſc. Crit. edit. Burgeſs. pp. 194, 195.] verſus diſpertimus in binas metri portiones, ut prior ſit Iambica πενθημιμερὴς, poſterior Trochaica ἑφθημιμερής. Ad hanc rationem ſemper ſpectat Iambicus Trimeter, ſive pauſa ſit proxime poſt πενθημιμέρη, ſeu, more minùs uſitato, poſt ἑφθημιμέρη. Sic, Eur. Oreſt. verſs. 6, 7.

Κορυφὴ; ὑπερβλλ | ολα—δειμαινων πετρον,
Αιει ποταται— | και τι νει ταυτην δικην.

Atque adeo nullus pes ultimam ἑφθημιμέρη Iambici Trimetri intrare poteſt, qui ſede congruenti in ultimâ ἑφθημιμέρει Trochaici Tetrametri Catalectici excluditur; et vice verſâ: *namque omninò eædem ſunt hæ metri portiones.* Itaque, quoniam, ut infrà videbitur, Dactylus in ſedem quartam Trochaici Tetrametri Catalectici admitti nequit; idcirco Anapæſtus ſedem tertiam Iambici Trimetri Acatalectici non, *niſi propriâ Tragicorum pronuntiatione violatâ*, hoc eſt, ipſo metro jugulato, poteſt obtinere.

4. Quanquam vulgarem ſcanſionis methodum, utpote uſu comprobatam, ſupra exhibuimus, qua verſum vulgò vocatum Iambicum Trimetrum ſex pedibus conſtare fecimus, ejúſque loco tertio et quinto, cum viro doctiſſimo Ric. Porſon, [Vide Præf. ejus ad Eur. Hec.] Anapæſtum excluſimus; tamen quærentibus qualis pes, et quare in certis quibuſdam locis, legitimè admittendus ſit, vera ratio ex iis, quæ de hujus carminis ſtructurâ tradiderunt Bentleius et Daweſius, colligenda eſt. [Vide Miſc. ubi ſuprà.] Eorum nomina hic conjungere licet, quia nulla inter eos in hac re alicujus momenti intercedit diſcrepantia. Ecce igitur novum hujus carminis Schema ad mentem ferè Bentleii, Daweſii et Porſoni conſtructum, et nunc primùm, ut uno intuitu conſpiciatur, exhibitum. Sic,

	1.	2.	3.	4.	5.	
∪	– ∪	– ∪	– ∪	– ∪	– ∪	–
–	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	
∪ ∪		– –		– –		
		∪ ∪ –		∪ ∪ –		

Atque adeo in Iambico Trimetro, ita ad modum ſcanſionis Trochaicum adaptato, Trochæus tantùm et Tribrachys in ſedes impares, et præter hos Spondeus et Anapæſtus in pares, admitti poſſunt. Quam brevis hæcce ratio, memoriæque retentu facilis! Quam multò præſtantior Iambico ſchemate, quippe quæ et oculis magis dilucida, et auribus gratior, quia numeroſior, ſit! *Summa eſt præterea ei cum regulis carminis Trochaici Tetrametri affinitas;* adeóque rem metricam Dramaticam ſimpliciorem ſimul et luculentiorem efficit. Ictus, quem vocat Daweſius, in primas omnium quatuor pedum ſyllabas pariter incidit, et hic indicatur notâ accentûs acuti. Sic, Eur. Med. 1167.

Μαχραν ἀπεναι πάτερα καί παιδάς σεθεν.

[πάτερα pronuntiandum ferè ac ſi ſcriptum fuiſſet πάτ'ερα.]

Soph. Œd. Tyr. 537.

Ιδών τιν' ἐν ἐμοι, ταυτ' ἐβουλευσά ποιειν;

[ἐν ἐμοι ferè tanquam ἐν'μοι.]

Quod

Quod autem ad Porſoni obſervationem attinet, [ad Eur. Hec. 347.]—" pauciſſimos apud Tragicos verſus occurrere ſimiles Ionis initio,"

* Ατλας ὁ χαλκέοισι νώτοις οὐρανὸν,

vide *Monthly Review, Sept.* 1801. p. 107. [Cf. Eur. Hec. edit. Hermanni, Lipſ. 1800. p. 107. ubi multa ſubtiliùs et acriùs diſputata ſunt.]

II. De Metro Trochaico.

Metrum Trochaicum Tetrametrum Catalecticum, apud Tragicos ſcriptores, in locis imparibus Trochæum tantùm, in paribus Trochæum vel Spondeum recipit. Sed,

1. In imparibus Trochæus in Tribrachyn reſolvi poteſt; et, ſi adhibetur nomen proprium, pro eo licet Dactylum ſubſtituere, ſed forſan hoc tantùm in primo, ſecundo, tertio, quinto, et ſexto.

2. In paribus, ultimo excepto, Trochæus in Tribrachyn, et Spondeus in Anapæſtum reſolvi poteſt. Hoc modo,

	1.	2.	3.	4.	5.	6.	7.	8.
	– ∪	– ∪	– ∪	– ∪	– ∪	– ∪	– ∪	–
	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	
		– –		– –		– –		
		∪ ∪ –		∪ ∪ –		∪ ∪ –		
N. P.	– ∪ ∪	– ∪ ∪	– ∪ ∪		– ∪ ∪	– ∪ ∪		

Observanda.

1. In Trochaico Tetrametro Catalectico ſemper fit pauſa poſt dimetrum; et dimeter cum voce ſemper terminari debet: uti ſuprà denotatur ſimplici lineolâ perpendiculari. Excipitur autem α privativum, et forſan ἀ pro ἅμα *simul.* Sic, Æſch. Perſ. v. 165.

Ταῦτά μοι διπλῆ μέριμν' ἀ | φραστός ἐστιν ἐν φρεσὶ.

Eur. Iphig. Aul. v. 324.

Οὐ, πρὶν ἂν δείξω Δαναοῖς ἀ | πασι ταλγεσγραμμένα.

Quod ſi diſplicet hic verſiculus, facilis eſt emendatio:

Οὐ, πρὶν ἂν δείξω Δαναοῖσι | πᾶσι ταλγεσγραμμένα.

2. In metris verò Tragicis Iambico et Trochaico quæſtio adhuc eſt: Utrum licet pedibus reſolutis concurrere, et quibus ejuſmodi pedibus, et in quibus locis? In metro Iambico Anapæſtis non licet concurrere. Eur. Oreſt. v. 20.

Μενελως Ἑλενην,—&c. ita corrigi debet:

Μενελαος Ἑλενην | ὁ δε Κλυταιμνησγας λιχος.

Affirmat poſt Daweſium Porſonus, [ad Oreſt. 499.] ne Comicis quidem licere Anapæſtum ponere in quartâ ſede Iambici Trimetri, præeunte Dactylo in tertiâ. Quod tamen de Dactylo ſequente Anapæſtum non eſt eadem cauſa, cur itidem dicendum credas. In Tragicis autem Trimetris nullus dubito quin, ſi *Nomen proprium* excluditur, quivis pes reſolutus in ſchemate ſuprà tradito admiſſus cum altero concurrere poſſit, tàm in præcedente προθημιμέρει, quàm in ſubſequente ἐφθημιμέρει: et eorum nonnulli reverâ con-

* Qui verſus quidem ita corrigendus eſt:

Ατλας ὁ νωτοις χαλκεοισιν ωρανον.

currere inveniuntur. Atqui rarò invenitur versus similis sequenti: Oreſt. 635.

Ἁ δ' ἐλαΐς, ἀποδὸς, πατρὸς ἐμοῦ λαΐων πάρα.

cujus rei evidens est ratio. Pauciſſimi enim Iambici Trimetri Tribrachyn habent in primo loco; et res, quæ ſingulæ rarò occurrent, rariſſimè ſimul coire oportet.

III. De Metro Anapæstico.

Metri Anapæſtici Syſtema apud Poëtas Tragicos è Dimetris præcipuè conſtat; et tum abſolutiſſimum eſt,—

1. Quando unuſquiſque pes, aut ſaltem unaquæque Syzygia, definit in vocem; et

2. Quando verſus penultimus Syſtematis eſt monometer Acataleƈticus, quod vulgò Βάσις Anapæſtica vocatur; et ultimus eſt Dimeter Cataleƈticus, cujus ſtructura eadem eſt ac ultimæ ἑξαμέτρου in verſu hexametro heroico; nam huic omninò ſimilis eſt, et, uti hæc, multò amantior Anapæſti quam Spondei in metro ſecundo. Hoc verſu excepto, qui vulgò appellatur *Paræmiacus*, reliqui verſus ſyſtematis Anapæſtici, apud Tragicos, ſunt omnes vel Dimetri vel monometri Acataleƈtici, et in quocunque loco recipiunt indifferenter vel Anapæſtum, vel Spondeum vel Daƈtylum.

Observanda.

1. Pauciſſimi verſus, apud Tragicos, à priore canone ſupradiƈto recedunt, ſimiles huic Soph. Philoƈt. ſub. fin.

Νύμφαις ἁλίαισιν ἐπευξάμενοι,—

Hæc autem variatio, auribus minimè ingrata, ſubinde occurrit apud Ariſtophanem, præſertim in terminationibus -αν aut -ειν aut -σιν, uti ſuprà.

2. Obſervent tirones *Paræmiacum* eſſe ubi poſt tres pedes quatuor temporum una redundat ſyllaba, quæ, quia ſententiam claudit, communis habetur: nam nulla licentia permittitur ultimæ ſyllabæ verſûs Anapæſtici niſi in Paræmiaco ad finem ſententiæ; ſed ſemper connecƈtenda eſt cum verſu ſequenti, ac ſi pars eſſet ejuſdem verſûs, ſcanſione non interpellatâ: quæ vulgò vocatur Συναφεια. Vide *Bentley againſt Boyle*, p. 132, &c. edit. Lond. 1699. Clarke ad Hom. Iliad. α, 51. Dawes Miſc. Crit. p. 30. edit. Burgeſs.

3. Ex ſupra dicƈtis igitur liceat, illuſtrationis gratiâ, proponere emendationem v. 106. Eur. Med. quæ Clarkium [ad Iliad. α, 82.] et Bruncƈkium [ad locum] videtur effugiſſe:

Δῆλον δ' ἐξ ἀρχῆς ἐξαιρεμένων—
Cl. —— δ' ἐξ ἀρχῆς αἰρομένων—
Br. —— δ' ἀρχῆς ἐξαιρομένων—

Sic autem—(notantur *ictus*, non accentus)—reponendus eſt:

Δηλόν δ' ἀρχῆς ἐξ αἱρεμενόν.

Ad eaſdem quoque normas, et ad Συναφειαν, nunc extra omnem controverſiæ aleam à Terentiano, Bentleio, et Daweſio poſitam, exigere auſim quoſdam verſus ejuſdem dramatis, qui, uti vulgò leguntur, ferè totidem videntur complecti errores. vv. 1092—1099.

—— ἀλλα γαρ ἐςιν
Μῦθος καὶ ἡμῖν, ἡ πρεσομίλει,
Σοφιὰ; ἰ ἐκεῖν' παιδαίσι μὲν αὖ
Παυρὸν ΓΑΡ δὴ γένος ἐν πολλαῖς
[non πολλαισιν]

– –ˈ υ υ –ˈ Ἐυρὼς ἂν ἰσῶς
υ υ –ˈ – –ˈ υ υ –ˈ – Το γυναίκων δ' ἂν ἀπομάσσον.

Hic, ſententia atque una Syſtematis portio in *Paræmiacum* definit, præcedente Monometro Acatalectico, ſive *Basi* Anapæſticâ.

Καὶ φήμι βροτῶν, οἵτινες εἰσὶN
Πάμπαν ἀπείροι—κ. τ. λ.

Quæ verò de tribus præcipuis metris Tragicis ſuprà diſputavimus, iniquum foret non agnoſcere nos eorum fundamentum inveniſſe in libello cui titulus: *An Analysis of the Greek Metres: By J. B. Searle,* D. D. cujus editio tertia nuper prodiit; opere, ſine dubio, viri eruditiſſimi, ſed minus abſoluto, (abſit verbo invidia) quàm quod poſtulare videretur præſens harum rerum provecta jam, atque etiamnum progrediens, cognitio. Ne hoc temerè dictum videatur, lectorem relegamus ad cap. 1. ſect. 1. ubi vir doctus metrum Iambicum tractat.

Vulgaris doctrina ibi tradita, de pedibus quos recipit Iambicus Trimeter, certè minus rectè ſe habet; et correctio ejus Porſoniana firmioribus nititur fundamentis, quàm ut ullo criticorum conatu ſubverti poſſit: neque nihil ad correctionem illam firmiùs ſtabiliendam conferre forſan cenſebitur quod nos de ultimis portionibus Trochaici Tetrametri Catalectici et Iambici Trimetri, eas nempè omninò eaſdem eſſe, obſervavimus.

Verſus primus, quem ibidem protulit vir doctus utpote Anapæſtos recipientem vice Iambi et Spondei, triplicem, uti nunc legitur, errorem continet: Oreſt. 20.

Μενελως Ἑλενην ὁδε Κλυταιμνησρας λεχος.

Nam, 1. Incipit, malo quidem augurio, à duobus Anapæſtis. 2. Pauſam tollit, atque adeo ſibi ipſi necem conſciſcit. 3. Conſuetudinem Tragicorum Græcorum violat, conjungendo voculam δὲ cum Κλ- ad longam efficiendam ſyllabam. [Vide Porſon, ad Oreſt. 64. et vide ſuprà ad atque infrà ad Eur. Med. 250]

Verſus quartus ibidem exhibitus nihil eſt ad rem; non enim Anapæſtum, ſed innocuum Tribachyn, in quarto continet:

Τας πανθ' ὁρωσας Ευμενιδας ὁδ' ειθαδ' ων.

Deindè, Anapæſti in ſecundo corrigendi gratiâ, verſum profert vir doctus è Soph. Ajac. Flag. 716. qui eſt in cantilenâ choricâ, neque omninò Iambicus Trimeter cenſendus eſt; dum non animadvertit congruentem *ſtrophes* verſum, qui quidem, ſi opus eſſet, facili negotio corrigi poſſet, omiſſâ voculâ ἐν, ſed qui multò majorem, uti nunc eſt, ἐνέργειαν, habet:

v. 702. Ἐφριξ' ἐν ἐρωτι,
περιχαρης δ' ανεπλαμην.
v. 716. Ἐλυσε γαρ αινον
αχος απ' ομματων Λρης.

Denique, repugnante ſuo ipſius exemplo,

Μενελως Ἑλενην, &c.

negat pedes reſolutos poſſe concurrere: cujus contrarium quidem verum eſt. Nihil enim prohibere videtur quo minus Dactylus in tertio Tribrachyn habeat utrinque. Sic, Eur. Ion. 1162.

Πρωτὸν μὲν ὀροφῶ πλέγγα πέριβαλλεῖ πεπλων.

et in Soph. Œd. Tyr. 967. Dactylus certè locum tertium occupat, ſequentibus duobus Tribrachis; idque ſatis numeroſè:

Κτανὼν ἐμέλλων πατέρα τὸν ἐμὸν ἴδ' ἀναξ—

Sed hæc hactenus. Verùm ex hoc ſpecimine anſam forſan arripiet vir eruditus, facem jam præferente celeberrimo in eadem Academiâ Linguæ Græcæ Profeſſore, priùs retractandi libelli ſui utiliſſimi de Metris Græcis, quàm eum quartùm in lucem proſilire ſinat.

P. S. 11 Feb. 1802. The preceding ſketch, however imperfect, was drawn up and printed, before Mr. Porſon's late ſupplement came to hand, or even the nature of its contents was known.

Richmond School, Yorkſhire. J. T.

P. 2. Obſerv. 3. *Namque omnino eædem ſunt træ metri Portiones.* This remark, and that which occurs in p. 436. *Summa eſt præterea ei cum regulis carminis Trochaici Tetrametri affinitas,* will be better underſtood by comparing together the two ſubjoining ſchemes, of the Trochaic Tetrameter, and of the Iambic Trimeter conſidered as Trochaic in its ſtructure and movement.

	1.	2.	3.	4.	5.	6.	7.	8.
Tetrameter.	– ∪	– ∪	– ∪	– ∪	– ∪	– ∪	– ∪	– –
	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	
		– –		– –		– –		
		∪ ∪ –		∪ ∪ – –		∪ ∪ – –		

	1.	2.	3.	4.	5.	6.
Trimeter.	∪	– ∪	– ∪	– ∪	– ∪	– –
	∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	
	–	– –		– –		
		∪ ∪ –		∪ ∪ – –		

Here the 3d, 4th, 5th, 6th, 7th, and — of the Tetrameter, correſpond to the 1ſt, 2d, 3d, 4th, 5th, and — of the Trimeter. And with one exception which ariſes from the hepthemimeral pauſe in the trimeter, this correſpondence is intire and exact.

When there is a pauſe after the hepthemimer, and none after the penthemimer,—

A dactyl proprii nominis may not be admitted in 3tio of the trimeter, which is admitted in 5to of the tetrameter;

And, ſecondly, a dactyl proprii nominis may, in that caſe, be admitted in 2do of the trimeter, which is not admitted in 4to of the tetrameter.

Iph. Taut. v. 825. Ἐκ″τησαθ″ ἱππομι″δειαν | Οἰν μα″ον κταν″ον.

P. 2. Obſerv. 3. ad. finem. Propriâ Tragicorum pronuntiatione violatâ. The difference, and the nature of that difference, betwixt tragic and comic pronunciation, on which perhaps after all principally hinges the difference betwixt tragic and comic metre of the ſame kind, the author propoſes to conſider in a ſeparate publication, on the ſubject of the Greek tragic metres, the origination of the Greek caſes, and the theory of Greek ſyntax.

Dr. Rees's *Cyclopædia.*

TO THE EDITORS.

GENTLEMEN, *Leiceſter, April* 16, 1802.

HAVING obſerved the zeal and care with which you watch thoſe who, in a ſubtle and inſidious manner, attempt to propagate falſe and dangerous

gerous principles, I truſt that you will not deem me impertinent in requeſting you to notice the Number, which has appeared, of Dr. Rees's Cyclopædia. Remembering the means which the Continental Philoſophers uſed for diſſeminating their pernicious doctrines, I cannot but fear that the Doctor has the ſame plan in view, and purpoſes to undermine the moſt important truths, and to play with the Scriptures, in order to introduce his own ſyſtem. And this appears the moſt dangerous, becauſe common readers, nay, perſons in general, are not aware that, in purchaſing a dictionary of arts and ſciences, they are unwittingly furniſhing their libraries, and their children, and children's children, with the deadly doctrines of Socinianiſm, laid down in the moſt ſubtle forms; and, in fact, are purchaſing the marrow of treatiſes which, had they appeared in a ſeparate ſtate, and for their avowed purpoſe, they would have rejected with abhorrence. The danger and miſchief are, perhaps, greater than at firſt we are led to ſuppoſe; for let it be conſidered, that every time our youth, &c. take down a volume to inform themſelves upon any important ſubject, ſome error of Socinianiſm meets their eye, in a ſhape that does not alarm them, and at a time when they are unguarded and not aware of the inſidious attack.

The manner in which ſuch writers as Dr. Rees intrude their ſyſtems is alſo worthy of notice, as unfair, unmanly, and diſhoneſt. If they think it neceſſary to notice the theological views of any perſon or party, integrity calls for their producing the oppoſite arguments, that the reader may compare both ſides, and judge for himſelf; but, on the contrary, the Dr. brings the whole artillery of his ſect, without even hinting how often his cannon has been ſpiked; leaving his purſuers in the dark reſpecting the ſide of the queſtion which he does not wiſh them to adopt. Now this is unfair dealing towards his reader, in as much as he wilfully deprives him of information which he had a right to expect; and it is alſo a cowardly mode of propagating any ſentiment. If you will take the trouble of looking to the word *accommodation*, you will (I think) ſee the truth of what has been ſaid. There he introduces the diſſertations of Van Hemert and De Vos, evidently not to explain the meaning of the word accommodation, but to aſſiſt the enemy of mankind in his attacks, by putting us off our guard, under the idea that the devil is only an imaginary being, and, conſequently, that St. Paul, in exhorting us to reſiſt him, and St. Peter, in reminding us to be ſober and vigilant, becauſe our adverſary, the devil, &c. are only, in fact, amuſing themſelves and playing upon our feelings, by a moſt ſerious and ſolemn deſcription of non-entities. But, I truſt, we are not ignorant of Satan's devices; and it would be well if Dr. R., inſtead of pleaſing himſelf by holding up ſuch ingenious quibbles, would conſider the miſchief he may do, and heſitate before he labours to eſtabliſh ſuch falſehoods, leſt, peradventure, he be found fighting againſt God. I quote a few lines—"Does the belief of ſuch an enemy of mankind at all contribute to promote that integrity, and that ſanctity of heart and conduct, which the Saviour came to eſtabliſh? or, is not this notion rather calculated to fill the weak and ſuperſtitious with vain terrors?" "For this reaſon," ſays this Profeſſor, "the Apoſtles, though they did not contradict the popular notion, took care to obviate its pernicious conſequences, by always repreſenting the devil as vanquiſhed by Chriſt;" and ſo on. This, and the whole extract in the Cyclopædia, brings into my mind a Sermon which was preached in a neighbouring market-town, and for which, the Curate, who delivered it, was juſtly ejected from that ſituation. It was on the parable of the tares and the wheat; and, if I err not,

was

was a copy from Dr. Diſney; in which, this ſentence occurred—"There are not two doctrines more unfriendly to religion and morality, than that of an inviſible being oppoſing the counſels of God, and tempting men to ſin, and the other, of a vicarious ſacrifice, &c."—ſetting forth further, the abſurdity of ſuppoſing that any one will be ſaved by a MAN who died 1700 years ago in Judea. Do we not perceive a ſimilar complexion and tendency in Dr. Diſney, or be he who he may, and Dr. Rees? and may we not expect that he will propagate his whole ſyſtem in the ſame dangerous manner? The caution at the cloſe is hypocritical and artful.

If you ſhould deem it of ſufficient importance to notice, in your Review, you might be doing an eſſential ſervice to the Public, by placing them on their guard, and preventing many, at leaſt, from purchaſing a work which will only tend to furniſh their poſterity with poiſon of the moſt fatal nature. Pray, at leaſt, excuſe this intruſion. I am,

Gentlemen, Your obedient humble ſervant,

W. W.

P. S. The very means of my ſeeing the Number I refer to, may ſhow the importance of noticing the ſubject.—A Gentleman, a grazier, in this neighbourhood, wiſhing to purchaſe a Cyclopædia, without apprehending any thing amiſs in the publication, ordered the firſt Number; in looking into which, I diſcovered and pointed out the evil, which I do not doubt will be ſpread through the whole work.

The Apocalypſe vindicated from the Ignorant Calumny of a Writer in the Monthly Magazine for December, 1800.

To the EDITOR *of the* ANTI-JACOBIN REVIEW.

Domitianus Veſpaſiani filius perſecutus eſt Chriſtianus, quo tempore Johannem Apoſtolum et Evangeliſtum in Pathmum inſulam relegavit, ubi ille, arcanis ſibi myſteriis revelatis, librum ſacræ Apocalypſeos, *qui quidem a pleriſque aut ſtultè aut impiè non recipitur*; conſcriptum edidit, Sulp. Sev. H. S. Lib. 2d. Cap. 31.

SIR,

HAVING newly entered upon the ſtudy of divinity, I was attracted by the title of a diſſertation, in the *Monthly Magazine* for December laſt, that profeſſed to be *on the Apocalypſe* (which the author in reference to his own compoſition *wittily* tranſlates *diſcovery*) and had at firſt ſight at leaſt brevity to recommend it; but how great was my diſappointment and indignation to meet with ſo *idle*, ſo malicious an enquiry into a ſubject at leaſt of acknowledged difficulty and of profeſſed importance. I have only to wiſh that it had fallen in my way before the latter end of laſt month that an anſwer might have been furniſhed more prompt and immediate. If, however, you think this, my humble attempt, will *now* in any way aid the cauſe in which you are ſo honourably engaged, I am ſure you will not heſitate to oblige the author by inſerting it. The Gentleman's motto to this *diſcovery*, gave ſtrong ſymptoms of what was coming. The time is not now to diſpute *Berkeley's* implied aſſertion, that books of ſcripture which he names are not genuine, but only to remark the uſe which our author makes of his quotation. Whether he believes in chriſtianity or not he is pretty well aſſured

that

that to attack it directly would be a ridiculous and ineffectual attempt. He would not, therefore, openly renounce the title of Chriſtian, leſt the nakedneſs of his attempt ſhould at once render it (as, indeed, I think it will prove) ridiculous and ineffectual. He would have you then ſtill believe him a Chriſtian, and he may really fancy himſelf one, though to judge from his words and works, I ſhould be inclined to doubt it. The fact is, he opened the Apocalypſe without having acquired by ſtudy of the reſt of the ſcriptures, or by any other means, ſufficient knowledge of the typical and metaphorical language in which it is written, to enable him to interpret it, and his pride being piqued by his diſcovery of his ignorance, he was willing to throw the fault from himſelf upon the book which cauſed the diſcovery, and try with all his might to ſet it aſide; juſt as if an illiterate perſon were to open the Hebrew or Greek ſcriptures without underſtanding a word of either language, and throw down the book in a pett as ſpecious and unintelligible, becauſe he could not comprehend them. This ſtate of the caſe, however, places the Gentleman's motives in the moſt favourable light, and I wiſh it may not appear in the courſe of this diſcuſſion, that he was actuated by any worſe motive. He acknowledges the Apocalypſe not to be the work of a *diſordered imagination, nor yet a ſneering parody upon the genuine ſcriptures*, but to have *force, fancy, deſign, view, &c.* It is then capable of being underſtood; but as this *idler* had not wiſdom enough to underſtand it in the way in which ſo many other men wiſer and better than himſelf have agreed it to be underſtood, he was obliged to ſeek for ſome new track, where his pride and fancied ingenuity would meet with fewer obſtacles; and *trying* ones *luck* at making *idle gueſſes*, is doubtleſs a new way of interpreting a *puzzling book*. To begin, he intentionally throws a doubt upon the date of the *earlieſt external evidence*, inſidiouſly ſuppreſſing all other teſtimonies, and mentioning thoſe he does mention in different places, leſt their collective weight ſhould be too ſtrong; and upon the face of the thing contradict his *aſſerted* objections; he ſays the *earlieſt external evidence to the exiſtence of the Apocalypſe muſt be referred to the year* 170, *or nearly ſo, when Juſtin Martyr who firſt quotes it, ſuffered.* If by external evidence he means the evidence of authors who quote it, his poſition is ſo far, and only ſo far true; it may be allowed him that Juſtin ſuffered as late as 170 or later if he pleaſes, but does it follow that the Apocalypſe was not written till Juſtin ſuffered? The ſuppoſition is moſt abſurd; yet if you will examine, ſuch you will find to be the ſuppoſition of this idler, and on *ſuch* ground only he refuſes his aſſent to the external evidence of the Apocalypſe. For this is the only external evidence he as yet admits. Juſtin, from a heathen philoſopher (Juſtin. Dial. cum Tryp.) became a convert to Chriſtianity (Euſeb. H. E. L. 2. C. 13.) within thirty years after the death of John the Evangeliſt; and he expreſsly writes, that "a certain man among the Chriſtians, whoſe name was John, one of the twelve Apoſtles of Chriſt, prophefied in the revelation that was ſhewn him, that thoſe who believed in Chriſt ſhould live a thouſand years at Jeruſalem," &c. The dialogue with Trypho from which this is quoted is named by Euſebius (H. E. L. 4. C. 18.) and by Jerom (De. Vir. Il. C. 23.) in their accounts of Juſtin's work; and Euſebius ſays (H. E. L. 4. Cap. 18.) that Juſtin ſpeaks of the Apocalypſe as evidently written by St. John. To the teſtimony of Irenæus muſt be allowed ſtill greater weight, as he ſays (Euſeb. H. Lib. 5. C. 8.) that he had received the explanation of a paſſage in the Apocalypſe, which he quotes from thoſe who had ſeen John face to face, and adds, that it was written near

near the end of Domitian's reign. Irenæus probably alludes to Polycarp who certainly was his maſter and a diſciple of St. John. Our author thinks that the *irreflection* or colluſion of *Theophilus and Juſtin apparently recommended it to the credulity of Irenæus, and his reputation influenced the Weſtern Churches, and* they *the Eaſtern, and authoriſed its intruſion into the Chriſtian Canon.* This is certainly a happy gueſs; but unfortunately that word *apparently*, which he could by no means rid himſelf of, at once demoliſhes his theory; for the medium through which he viewed the teſtimonies of theſe men, has given them an *appearance* very different from that which the medium of *real* hiſtory gives; and it is certain that Irenæus was the diſciple in Chriſtianity of Polycarp, of courſe that from Polycarp he received whatever was connected with it, at leaſt with much greater probability than from either of the other two. Our author then acknowledges that the *reputation of Irenæus* had ſufficient weight *to influence the Weſtern Churches*, and authoriſe the *intruſion* of the Apocalypſe *into the Chriſtian Canon*; and ſurely thoſe who were influenced by him, were better qualified than this *idler* to judge of the authority upon which he recommended the Apocalypſe to them, and of what was due to his recommendation. But are theſe all the teſtimonies upon which the authority of the Apocalypſe depends? Our author wiſhes you to believe them all; and that theſe all depend for their weight upon *irreflexion* or *colluſion*; and a candid and *liberal* wiſh it is. But Melito (Euſ. H. E. L. 4. C. 26.) cotemporary with Irenæus, wrote a commentary upon the Apocalypſe; and he being Biſhop of Sardis, one of the ſeven Churches, could neither be ignorant of their tradition about it, nor impoſe upon them. At the ſame time Tertullian (De Præſcr. Cap. 33d. Adv. Marc. Lib. 3d. Cap. 14) frequently and poſitively aſſerted it; likewiſe Clemens Alexandrius (Strom. Lib. 6th.) and ſoon after Origen (Com. in Joh.) Hypolitus the martyr (Hieron. De Vir. 74.) Metropolitan of the Arabians, wrote a commentary upon it. All theſe men living, within 120 years after the death of St. John, in different and diſtant regions; of the firſt note in their reſpective Churches, uniformly agree in numbering the book of Revelations among the apoſtolic writings, and that without the ſmalleſt doubt or heſitation. In fact, not a ſingle perſon within this period appeared to queſtion its authority; on the contrary, the exiſtence and publication of many falſe Apocalypſes, as that of Orinthus (Euſ. E. H. 28. 3.) thoſe under the names of Peter, Paul, Thomas, Stephen, Elias (Sir I. Newton, on the Apoc.) add an uncommon degree of weight to the evidences already adduced. The publication of theſe falſe Apocalypſes argues the exiſtence of a true one in great requeſt among the primitive Chriſtians; and the attributing them to apoſtles and prophets argues that they were written in or near the time of the apoſtles to whom they were attributed; conſequently the true Apocalypſe of which they were imitations, muſt likewiſe have been written in or near the time of the apoſtles. In ſhort, as Sir Iſaac Newton obſerves—"No other book of the New Teſtament is ſo ſtrongly atteſted, or commented upon ſo early as this of the Apocalypſe." And ſo much for the quantum of *external evidence*;" and if our objector by ſaying *the internal evidence is no leſs deficient*, means to place the external and internal evidence upon a foot, this ſhall be granted him; that either is *deficient* is falſe; indeed ſo much evidence has been brought from without in proof that John the Evangeliſt was author of the Apocalypſe, that we need only quote John's own words to anſwer every other objection; but for the ſake of placing the matter beyond diſpute, the Gentleman ſhall be indulged

indulged with a direct anſwer to all his cavils. He ſays *it was not written at Epheſus by John the Evangeliſt*; by which I ſuppoſe he means that it was not written at Epheſus or by John the Evangeliſt; that it was written by John the Evangeliſt has already been ſhewn, who ſays the Revelation was ſeen in the Iſle of Patmos, therefore perhaps the book was written there, and whether publiſhed at Epheſus or not, is of no conſideration. Our objector's reaſons againſt the belief of this account are, that the Church of Kyatira and the ſect of the Nicolaitans did not exiſt in the time of John the Evangeliſt. This objection has been long ago made, and long ago anſwered; part of it was made by certain hereticks called Alogi (irrational people) to whoſe opinions this Gentleman ſeems to have ſubſcribed. The Epiſtle in the Apocalypſe to this Church is a proof that it did exiſt. It is, too, ſaid expreſsly (Acts xix. 10) "All they that dwelt in Aſia," ſpeaking of Aſia Minor, "heard the word of the Lord Jeſus, both Jews and Greeks;" it is therefore a moſt improbable ſuppoſition, that Kyatira, a principal city of Lydia, ſhould alone be excepted; unleſs he means that the city of Kyatira did not exiſt then, but it is ſaid again (Acts xvi. 14.) "Lydia of *Kyatira* was baptized ſhe and all her houſehold." St. John too was metropolitan of the ſeven Churches, and conſtituted Biſhops over them; (Jertall. Adv. Mac. L. 4. c. 5.) The next objection is to the ſuppoſed non-exiſtence of the Nicolaitans, which is made either from ignorance or malice; and whichever motive this *idler* chooſes to acknowledge as his own, will not make much for his credit. The Nicolaitans were named from Nicolas, one of the ſeven deacons of the primitive Church at Jeruſalem, who, having a beautiful wife and being taxed with luxurioufneſs, abandoned her with permiſſion to marry whom ſhe pleaſed; (Sir I. Newton on the Apoc.) They placed religion in abſtinence from marriage; his ſect he confounds with one of the ſecond century, who followed the opinions of the Gnoſtics; that they were a part of the old who grafted theſe opinions upon their own is probable from Euſebius, (L. 5. c. 29.) In the Apocalypſe the Nicolaitans are connected with the nation of thoſe who *eat things ſacrificed to idols*; and it there appears that they were the ſame people, or at leaſt that they exiſted together and had ſome connection; now in St. Paul we find theſe ſame doctrines reſpecting *marriage*, and *eating things ſacrificed to idols*, connected together, and ſeveral chapters (1ſt to Corint. Cap. 7 and 8.) ſpent in anſwering queſtions and combating errors then entertained on theſe points: the conſequence is, that at the time of St. Paul's writing that epiſtle, certain heretics exiſted who maintained the doctrine of *forbidding to marry*, and *of eating things ſacrificed to idols*. Now theſe doctrines, at leaſt one of them, were maintained by the Nicolaitans; of courſe the Nicolaitans exiſted in the time of St. Paul; and before St. John publiſhed the book of Revelations, (Euſeb. L. 2. c. 24.) though, indeed, the mention of them in the Apocalypſe is a priori the ſtrongeſt proof of their exiſtence. The ſtyle of the Apocalypſe *is* full of Hebraiſms, or, what is the ſame thing, Siriaſms (Vitringa, O. S. L. 1. c. 5) as our objector calls them; but how does that prove it written at Antioch? Was not St. John uſed to that dialect in Judea? Another cauſe of the many ſiriaſms, and the *violently* and *figurative language* of the Apocalypſe may be juſtly drawn from the frequent alluſions of St. John (not to the mithrac religion, but) to the old Hebrew ſcriptures of the law and the prophets, the ancient temple, and the Moſaic rites and ceremonies; and it can only be from wilful or real ignorance that this *idler* pretends to interpret them of the *mithrac religion*; for if he will take the

pains

pains to examine, as I would adviſe him to do, he will find the ſcenery of the Apocalypſe, not to be a train of *mithic pomp*, or made up of occaſional and irregular illuſions to this and that place or event, but an accurate deſcription of the temple at Jeruſalem, and the rites and ceremonies there practiſed. If he wiſhes for farther information on the ſubject, he may read Sir I. Newton's 2d Cap. on the Apocalypſe of St. John, which he perhaps did not know was in exiſtence, certainly had never read, or he would not have ranked the name of Newton with that of Brothers, an acknowledged madman. He may ſay, he meant Newton, Biſhop of Briſtol, but that will not mend the matter; and as both have written on the Apocalypſe both muſt be equally the objects of his contempt, and certainly he has a right to treat them both with contempt, ſince religion and his country have derived ſo much greater benefits from his learning and *diſcoveries*, than were ever conferred by thoſe of a Newton. Our *diſcoverer* next ſays, that *all who have read and commented on the Apocalypſe, have read it in one language*, the *language of ſedition* (impious!) and he gives a liſt of names to prove this aſſertion, but proves it in his uſual way, without proofs or authorities. Among theſe *readers* and *commentators*, whom he ſtigmatiſes as *ſeditious rebellious ſchiſmatics*, are *Luther* and *Calvin*, and Jurieu of France, a zealous favourer and ſupporter of the reformed religion. The Gentleman then is no friend to the reformed religion, and he certainly is not a papiſt, for belief in the authority of the Apocalypſe is an eſſential article of their creed; I fear then there is only left for him the religion of I know not what, certainly not of chriſtianity. His manner of naming the book of Daniel, with many other expreſſions, ſtrongly confirm this opinion. The reaſon therefore why he wiſhes to ſet aſide the authority of the Apocalypſe is evident. I will only remark, that he may try with all his might to ſet aſide the authority of this book of ſcripture, with half a dozen more, and fancy it is done; but his ſituation will ſtill be the ſame, perhaps the worſe for his attempt; ſince he can by no means exempt himſelf from the neceſſity of believing any one article of faith which chriſtianity demands, of performing any one duty it enjoins without incurring the danger of thoſe tremendous puniſhments which are denounced againſt the *abominable* and *unbelieving*. To return—why go ſo far back as to the times of *Luther* and *Calvin* for the confirmation of a propoſition? it is a fairer way to judge of its truth from what is paſſing before our eyes. Now he muſt allow, that in our own times every artifice has been reſorted to by *the preachers of revolt and ſedition* to excite the people to *rebellion againſt Magiſtrates*, which thoſe *ſchiſmatics chooſe to conſider as heathen*, and rulers which they ſtigmatize as *intolerant beaſts*. But has the Apocalypſe been uſed as a *text-book of ſedition?* Has it made that *unvarying impreſſion?* Has it been publiſhed as *the manifeſto of ſome* modern Tom Paine, *deſirous of prediſpoſing his brethren in the faith, to ſecond the rebellious intentions* of ſome modern Jacobin? The anſwer is at hand—Tom Paine's and this *idler's* writings furniſh it, and in a language very different from that of the Apocalypſe. "He that leadeth into captivity ſhall go into captivity, and he that killeth with the ſword ſhall be killed with the ſword." It is needleſs to multiply paſſages from the Apocalypſe in contradiction of this *idler's* ridiculous aſſertions, every page of it furniſhes them. *And why ſtart at the inference? Is it a perverſion of common ſenſe*, or good *manners, to ſuſpect of* this *idler's* writing, that its deſign was impiety, and its execution folly. The authority of the Apocalypſe being indiſputably proved, it would be waſte of time to go through his ingenious application of it to his hero *Avidius Caſſius*,

Caſſiſis, indeed the taſk would be too diſguſting to be entered upon lightly. I will therefore leave him in full poſſeſſion of the ſatisfaction he derives from his imagined ingenuity, only obſerving by the way that he ſhould be a little more correct in his application of metaphors, and not in the ſame ſentence ſay, that *ſeven heads muſt mean a council of ſeven*, and *that one of thoſe heads, allegorizes—a city*; not to particulariſe the confuſion, omiſſions and inaccuracies which run through the whole of his interpretation; the Newtons and Jurieu commented not in this manner! Finally, our author takes great pains to prove when Cerinthus lived and ſays, *the evidence of Chriſtian antiquity deciſively points at him as the fabricator of the Apocalypſe*, and refers to Euſebius, intending you ſhould ſuppoſe Euſebius was his authority for the aſſertion; but Euſebius was wiſer than to advance ſuch an aſſertion, as falſe as it is abſurd; Euſebius only expreſſes a doubt about the author, but ſays it was ſeen by a *John* (L. 3d. C. 39.) not a Cerinthus; that the *Heretic Cerinthus* was the *fabricator* of an Apocalypſe Euſebius might have informed him; likewiſe Caius, from whom the firſt idea of *Cerinthus* being *author of St. John's Apocalypſe* could be taken. But he only ſays (Euſ. H. E. L. 3. C. 29.) Cerinthus in his Revelations, as written by ſome great apoſtle, predicts, that after the reſurrection man ſhall live at Jeruſalem 1000 years, ſubject to ſenſual deſires and pleaſures, &c. and though it is hence evident that he borrowed the ground-work of his revelations from St. John, nothing like this is to be found in St. John, who ſays, (L. 4. c. 20. v. 6.) "Bleſſed and *holy* is he that hath part in the firſt reſurrection, they ſhall be prieſts of God and of Chriſt, and ſhall reign with him 1000 years." Beſides, Irenæus (Lib. 1. c. 3.) will inform us what were the errors of Cerinthus, particularly that he denied the divinity of Chriſt; and that, to root out this error, the goſpel of St. John was written; now the divinity of Chriſt is often and indiſputably affirmed and diſplayed, particularly in the 5th Cap. of the Apocalypſe. Cerinthus therefore could not be the author of this acknowledgement, nor indeed are any of the doctrines which we are informed Cerinthus maintained to be met with in the Apocalypſe of St. John. I have avoided drawing any evidence for the authority of the Apocalypſe from the univerſally acknowledged accompliſhment of many of the prophecies it contains, as any thing beyond a direct anſwer to the objections advanced, would extend this letter to too great a length; or elſe it would be eaſy to ſhew on which ſide probability lies. It might be ſhewn that it is very probable, God, who never left his Church without the ſure word of prophecy for its guide, (which the Jews have long ago received, for to them the predictions of the ancient prophets principally refer) would not leave that highly favoured part of it which commenced at the birth of Chriſt, without a ſimilar diſpenſation of kindneſs and protection. It might be ſhewn too that the ſacred volumes would be incomplete without ſuch a book as this of the Apocalypſe, whereas with it they are every way perfect; ſince now, the end connected with the beginning, they together comprehend the whole hiſtory of mankind, from the time when the preſent order of things was called into exiſtence by the fiat of the Creator, till, at the ſame Almighty word, they ſhall utterly paſs away, and give place to a new ſyſtem of glory and perfection. To ſum up all, the Revelation was ſhewn to St. John the Evangeliſt in the iſle of Patmos, where he had been baniſhed by Domitian about the year of our Lord 95 or 96. (See Lardner's Credib. on St. John.) The publication of it was to *favour the eſtabliſhment* of Chriſtianity in the world, by affording to ſucceeding generations a perpetual

petual growing evidence of its truth. It deſcribes, in a uniform and conſiſtent language of metaphor and allegory, the different ſtages of the Chriſtian Church from the birth of Chriſt (Cap. 12.) to the time of that great day when "if any man ſhall have added to the words of the prophecy of this book, God ſhall add unto him the plagues that are written in this book; and if any man ſhall have taken away from the words of the prophecy of this book, God ſhall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." (Apoc. C. 22. v. 18 and 19.)

Jan. 18*th*, 1801. C. C. C. C.

*** We have to apologize to this intelligent correſpondent for the long neglect which his valuable communication has experienced. He may be aſſured, however, that it aroſe merely from accident, the letter having been miſlaid, and but juſt recovered.—Special care will be taken to prevent ſimilar accidents, in reſpect of any future communications from the ſame quarter.—*Edit.*

Jan. 25*th*, 1802.

TO CORRESPONDENTS.

WE have received communications from various Correſpondents in the courſe of the preſent month, for which, we truſt, this general acknowledgment will ſuffice, accompanied by the aſſurance, that they, as well as all thoſe previouſly received, ſhall be inſerted, either in the Appendix to this Volume, which will be publiſhed on the 1ſt of June, or in our Number for May, which will be publiſhed on the ſame day.

APPENDIX

TO VOLUME XI.

Fêtes et Courtiſanes de la Grece: Supplément aux Voyages d'Anacharſis et d'Antenor; comprenant 1*mo. La Chronique Religieuſe des Anciens Grecs, Tableau de leurs Moeurs Publiques:* 2*do. La Chronique qu'aucuns Nommeront Scandaleuſe, Tableau de leurs Moeurs Privées. Enrichi d'un Almanach Athenien; de la Deſcription des Danſes Grecques; de Chants Anacréontiques, Muſique de Mehul, et de gravures d'après l'autorité Antique, ſur les Deſſins de Garnerey, eleve de David.* 8vo. 3 tom. Pp. 1328. à Paris, chez Buiſſon. &c. An. ix. 1801. *Feſtivals and Courteſans of Greece, &c.*

THE French Revolution, which its abettors and admirers in every country pronounced was to renovate, to regenerate mankind; was to purge away the droſs of ages, and to produce a race perfectly uncontaminated; has, ever ſince its monſtrous birth, teemed with every thing deteſtable, with every thing deſtructive of the religious, moral, and political good of man. It ſent forth its ſanguinary bands to murder, plunder, and deſtroy; while its herd of writers were let looſe, to plead for the unbridled licence of every headſtrong paſſion; to tell us that the wiſdom of our anceſtors had only accumulated a maſs of prejudices; and that the ſecret of imparting true knowledge, and of conferring ſubſtantial happineſs, was excluſively poſſeſſed by the unprincipled demagogues of France. The reſult has been exactly what wiſdom, grounded on experience, predicted. Diſorder, miſrule, immorality, irreligion, and years of continued ſlaughter, have been the direful conſequences. The mob of revolutionary regenerators have, in their turns, been ſwallowed up in the gulph they had opened, but the demon they raiſed ſtill bears ſway, and if France have not completely ſucceeded in the diſſolution of ſocial order, in the general deſtruction of morals, and the extinction of religion, her *power*, and not her *will*, has been wanting, her *exertions* have never been in fault.

Theſe reflections have ſeldom been abſent from our minds ſince the tremendous and baleful revolutionary exploſion, which has ſhaken the foundation of ſocial order. They are now called up by the publication before us. It is one of the many which are ſent forth to complete the *great work*—to corrupt the minds of individuals, and rend aſunder the bonds of ſociety.

It cannot have eſcaped the notice of the moſt inattentive unprejudiced mind, that an affectation of imitating the ancients has been a leading feature of the French revolution. It is equally evident, that this imitation has been confined alone to their *vices*. The Gallic re-

ſemblance to Roman ambition through all its ſteps of ſoothing hypocriſy, inſolence, injuſtice, plunder, maſſacre and ſubjugation, is too conſpicuous to require a proof. For every atrocious act of modern France a prototype is diſcovered in antient times—With them, if a villain ſhoot himſelf to avoid the gallows, which he had a thouſand times deſerved, he is celebrated as a ſecond Cato*; if he murder his father or his children †, to flatter the exiſting rulers, he is exalted into a rival of the elder Brutus—and the ſecond Brutus, according to the revolutionary doctrine, was only a faint type of the ruffian who aſſaſſinates a friend that obſtructs his paſſage in the road to power. Inſtead of the pure and ſimple worſhip of Chriſtianity, a revolutioniſt pants after the voluptuous feſtivals of Greece and Rome, and adorns a proſtitute in the ridiculous guiſe of the goddeſs of liberty.—If you ſpeak to him of chaſtity, and the ſacredneſs of the marriage-bed, he turns from you with a contemptuous ſneer; and exclaims, with the preſent writer, "*entrons dans les jardins d'*EPICURE!" Introduction, p. 2.

In this department of the univerſally contaminating ſyſtem, Mr. Sylvain Mareſchal is a moſt *active citizen*, a moſt *ſtrenuous apoſtle*. Under the flimſy veil of bringing us acquainted with the manners and cuſtoms of the ancients, he enters into a minute detail, equally licentious and unneceſſary. Nothing that can influence the paſſions is omitted; nothing that can debaſe and brutalize the mind is paſſed over. If we grant that ſuch a detail of the manners of ancient times as he has given, were neceſſary, which we are not diſpoſed to grant, yet ſtill it could be neceſſary only to the learned; and by them it is to be found in the ancients themſelves, and in the many laborious extracts from them, which the learned alone can read; as they are in general written in a language with which the maſs of mankind are unacquainted. But to have diſplayed this ſcene to the young of both ſexes, to the world at large, at any time, above all at the preſent æra, to have endeavoured to render it attractive, alluring, not only by all the powers of the author, but by the help of every licentious production that he could collect either in proſe or verſe, from ancients and moderns, fully eſtabliſhes his right to the appellation of *Apoſtle of Infamy*.

That the preſent writer is only *one* of the *many* agents employed to corrupt the public mind is evident from the late carnival at Paris. It has always been the object of every wiſe and good government to watch over the morals of the people under its controul; by prevent-

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* Every one muſt recollect the praiſes beſtowed on many of the revolutionary *ſuicides*, and particularly on the arch-rebel *Tone!*

† On the 18th September, 1792, Philips, a member of the Jacobin Club, preſented a box to the Legiſlative Aſſembly, in which were the *heads of his father and mother*, whom, as a true *ſans culottes*, he had ſacrificed for their *ariſtocracy!*

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ing, as far as poſſible, all numerous aſſemblages, of which the conſequences could only be diſſipation and licentiouſneſs. But the ruler of the day at Paris iſſues his conſular mandate in the ſtile of Moliere's Doctor; "nous avons changé tout cela"—and a premium is offered to diſſipation, and every ſpecies of immorality. The guardian of the public manners ſays to every indigent wretch "here are *ſix livres* for you, not to clothe your nakedneſs, not to feed your family, which is ſtarving, but on condition that you purchaſe *a maſk*, join in the general diſſipation, and thus, for a moment, at leaſt, forget the univerſal revolutionary miſery, on condition that you contribute your ſhare to eſtabliſh revolutionary morals *." Under all this the *Badaut de Paris* boaſts of being a *citoyen*, as the degenerate inhabitant of Rome thought highly of his *citizenſhip*, while not a ſhadow of his rights remained, and he exiſted but by the "*panem et circenſes*" of his deſpots.

We gave ſome account of this *Sylvain Mareſchal*, and of his various profligate writings, in the Appendix to our 10th vol. p. 477. We have found every reaſon, from the peruſal of the "*Fêtes et Courtiſanes de la Grece*," to retain that contempt and deteſtation of the author and his works which we there expreſſed. As *an author*, he has produced an ill-digeſted and cumbrous compilation, a work of ſhreds and patches; where heavy loads of erudition, collected from every quarter, and often at ſecond-hand, are heaped up on one ſide; and on the other, a light and airy maſs of tales and novels, which, where they are innocent, which is ſeldom the caſe, are comparatively frivolous. To theſe harſhly contraſted materials are added every thing licentious, irreligious, and blaſphemous, which his induſtry could diſcover in authors either ancient or modern; this, with us, ſtamps his character as *a man*.

But our duty to the public obliges us to give, at leaſt, ſome general idea of the work; and we do it the more willingly, as we are certain that a fair, though ſhort, account, will convince every one who has the ſmalleſt pretenſions to give an opinion on the ſubject, of its immoral and irreligious tendency; or rather of its violent and ſhameleſs attack upon every thing eſſential to the reſpectability and happineſs of man.

Mr. Sylvain Mareſchal ſhall ſpeak for himſelf. In his introduction he, without reſerve, points out the nature of his publications, and the object he had in view. "The feſtivals and courteſans of Greece," he ſays, "ſtill rule ſupreme, by their charms, in the imagination of every man of ſenſibility. Taſte takes its compariſons and its expreſſions from the pictures of the Athenian feſtivals, as the voluptuary chuſes his ſtatues and models from among the courteſans. This ſplendid ſubject ſeems to ſmile amid the croud of thoſe preſented by antiquity, like Venus among the gods. The magic of theſe pictures ſhould have tempted the pencil of Barthelemy. Perhaps, may I be

* The Paris papers have informed us, that at the laſt carnival this was actually the caſe.

permitted to ſay it, his weakneſs both phyſical and moral, has impoſed upon him the law of thickening the veil, with which his modeſty has clothed their *attractive nudity.* Like Socrates, he gave a value to the graces." Our author cannot be reproached with a modeſty of this kind. *He* has boldly drawn aſide the veil, *he* has given us the feſtivals in all their *groſs licentiouſneſs*, and painted his courteſans *ſtark naked.* He goes on—" O divine antiquity! let others eſtabliſh the ſuperiority of thy genius, develope the moral energy of thy political inſtitutions, and point out in what manner thou giveſt dignity to the human character: be it my office to delineate thy cuſtoms, and elegant manners; let me inveſtigate how thou haſt reconciled grace with ſtrength, auſterity with luxury, and ſenſuality with virtue!" After rambling on for ſeveral pages, he exclaims, " But, what am I about? ſhall I blend the *poppies* of diſſertation with the *roſes* of my ſubject? I have promiſed to be *frivolous—Let us approach, let us board the wh—s!*" This ſufficiently explains the ſenſe which he attaches here and elſewhere to the term *frivolous.* The author goes on, " Born under a burning ſky, with organs which the careſſing goddeſs of ſenſuality had formed for her own worſhip, ſurrounded by objects of pleaſure, by poets who ſing its praiſe, by heroes who fell at their feet, by philoſophers who conſtantly attended them, the Grecian women, rivals of the beautiful Venus, *imitated* that divinity, the object of univerſal homage." He proceeds to inform us, that to this *imitation* of Venus are we to attribute the pre-eminence of Greece, and eſpecially of Athens, in every thing which can render ſociety either eſtimable or agreeable; and that ſuch a ſtate of ſociety is the *neceſſary* boundary of human *perfectibility!* Liſten to S. Mareſchal himſelf. " Athens, after having filled the eaſt with her glory, diſſeminated her pleaſures. The courteſans and artiſts of Greece conſoled the Orientals for having been conquered by her heroes. Athens, diſarming the nations by the moſt inſinuating conqueſts, thus ſpread that ſpecies of civilization which, in ſpite of ſome ſurly moraliſts, is the neceſſary boundary to which alone the perfectibility of man can aſpire. The veil of barbariſm was drawn aſide, and darkneſs diſappeared from the face of the earth. Strangers crowded from every quarter to Athens: Athens was the temple of induſtry and of the arts, the ſanctuary of voluptuouſneſs, the oracle of philoſophy, the theatre of taſte, and the ſchool of the world." Such being the writer's decided preference of Grecian cuſtoms and manners, and ſuch his partiality for the courteſans, to whom he, in a great meaſure, attributes the formation of thoſe manners, it is not wonderful that he ſhould give us a naked full length, with every meretricious allurement. The Theſaurus of Gronovius is pillaged for his facts; Dupuis, Rabaut-St. Etienne, Court de Gebelin, St. Croix, Dutheil, &c. &c. are laid under contribution for a moſt ample commentary; and his *frivolities*, as he terms them, are furniſhed by himſelf, and by every obſcene writer ancient or modern he could preſs into the ſervice. Of this farrago of erudition, obſcenity, irreligion, and blaſphemy, the

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four large volumes before us are compoſed. The parts have a juxta poſition; but no union; things the moſt incongruous are heaped together in the wildeſt and moſt diſguſting confuſion. The feſtivals of Greece are contained in the 1ſt and 2d vol. and part of the 3d.; in the remainder of the 3d we have a Greek almanack, and an account of the Grecian dances; the 4th is entirely devoted to the courteſans. It would be endleſs to mention the paſſages in which this compiler has offended againſt decency, morality and religion, we ſhall only give one inſtance. "I had finiſhed," he tells us, "this chapter, when I received from the author of an anacreontic work called '*The Maſs of Gnidus*,' the permiſſion to inſert it in my profane reſearches. The title will, no doubt, alarm *pious ſouls*, but it will pleaſe every *tender heart*—it will give *diſpleaſure* to ſome of the *faithful*, but the *graces* will *ſmile*." p. 1. p.p. 188. 189. Now, this Maſs of Gnidus is a moſt ſcandalous parody of the ſervice of the church, in which the Pſalms, the Gloria Patri, the Creed, the Lord's Prayer, &c. are traveſtied and applied to *phyſical love*, by a *naked* prieſt and prieſteſs; who, in the midſt of this execrable performance, proceed to the laſt act of *cynical proſtitution!* We are inclined to believe that this groſs and infamous production would, inſtead of ſmiles, excite diſguſt, even in the females of the Rue St. Honoré, who ſeem to be the only graces with whom this writer is acquainted.

Since the commencement of our reviewing labours, we have met with no work in which there was ſo little of the author's own: it is a mere patchwork, which he has tagged together with a few ſtitches. Were the borrowed feathers to be plucked from this jack-daw, he would be bare indeed. Yet, though he has ſwelled it, by the help of ſcraps, to the four thick volumes in 8vo. he informs the public that it is nothing more than an "*opuſcule*;" but that he has been long occupied in a *great work:* and leſt the magnitude of the opuſcule ſhould raiſe alarms as to the extent of his great work, he kindly informs the world, that it is to conſiſt of only thirty pages; but that it will contain the ſum and ſubſtance of all knowledge, "*tout ce qu'il importe de ſavoir!*" From the nature of the opuſcule, it is to be expected, that this promiſed quinteſſence from his alembic will be ſtill more deleterious.

It is worthy of obſervation, that this licentious attempt to unhinge every thing in religion and morals, is, by the publiſher, Buiſſon, placed under the protection of the preſent government of France. "I place," ſays the Citizen Buiſſon, "the preſent edition under the ſafeguard of the laws, and of the probity of the citizens!" What that reform or regeneration is which gives a ſanction to works of this nature we leave our readers to determine.

Voyage dans l'Empire Ottoman, l'Egypte, et la Perſe, &c. i. e. *Travels in the Ottoman Empire, in Egypt, and in Perſia; undertaken by order of the Government, during the firſt ſix years of the Republic.* By G. A. Olivier, of the National Inſtitute, &c. With an Atlas. Vol. 1. 4to. Pp. 448. Agaſſe, Paris. 1801.

SO many voyages and travels have already appeared, of late years, containing accounts of the countries deſcribed in the volume before us, that the mind is naturally prejudiced againſt an author who attempts to purſue ſo beaten a track. But, though we can expect to learn little that is new reſpecting the manners and cuſtoms of a people, who prefer their own ignorance to the knowledge of Chriſtians; or, reſpecting an empire ſo feeble as to be evidently tottering on the brink of deſtruction, and where diſſolution is only retarded by the concurring intereſt of the neighbouring powers; yet is the work of Mr. Olivier not to be conſidered as the haſty and barren production of an illiterate mind; as a ſervile copy of any preceding publication; or as filled with obſolete accounts and common-place remarks. It is manifeſtly the production of an intelligent ſcholar, who has carefully examined the various objects which he deſcribes; who inveſtigates with patience and judgment; and who decides with diffidence and caution. It is, in ſhort, one of the very few works lately publiſhed in France, which betrays nothing of that revolutionary ſpirit, of that odious prejudice and vanity which create diſguſt in the mind of the reader; and which, with the exception of ſome Anti-Chriſtian dates, and the occaſional uſe of the republican nick-name, *Citizen*, is worthy the better days of France.

In his remarks on the government of Turkey, the author's good ſenſe and moderation are eminently conſpicuous; he does not condemn it becauſe it is not a *republic*; nor does he avail himſelf of its deſpotic form to burſt forth into a revolutionary declamation in favour of French liberty and equality. In Turkey, the ſupreme power, both legiſlative and executive, is certainly veſted in the Sultan: he can make laws, and change and modify them, at his pleaſure; nay, more, the lives and fortunes of all about him are entirely at his diſpoſal. Yet, with this plenitude of power, there are certain laws and cuſtoms which he cannot violate with impunity. Thus, in the impoſition of taxes, the fear of irritating the people renders him both cautious and moderate; and in his appointments to judicial offices, he always pays regard to length of ſervices, and ſuperiority of rank, from the dread of diſpleaſing the formidable corps of the *Ulemas*. He cannot put a private individual to death, nor ſeize upon his property, without a previous ſentence by a regular court. We learn from hiſtory, that Sultans and Miniſters, who have tranſgreſſed theſe laws, have fallen victims to their injuſtice or ambition.

But though limits are thus impoſed on deſpotiſm, and bounds are preſcribed to oppoſition, in the capital of Turkey, in the provinces, the ſubaltern tyrants (always the worſt of tyrants) exerciſe an abſolute

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power, and moſt abſolute tyranny, over the miſerable inhabitants. Releaſed from all reſtraints, and entruſted with the command of the troops, the Pachas very ſeldom indeed confine themſelves within the limits of their duty. Of late years the audacity and the power of theſe officers have increaſed to ſuch a height as to ſecure impunity to their crimes, and to deter their ſovereign from either diſmiſſing or puniſhing them. Thus, the diſtant parts of the empire preſent nothing but unpuniſhed devaſtations, uncultivated lands, and deſerted villages. The ruin of the greater part of the provinces and the fall of the empire are only retarded through the exertions of the *Ayams* (an Arabic word ſignifying *eye*) whoſe duty it is to provide for the ſafety of individuals, the maintenance of good order, and the defence of the town; to oppoſe the unjuſt proceedings of the Pachas, and the extortions of military men, and to take care that the taxes are equally impoſed. The perſons who are appointed to theſe ſituations are men who bear a good character, and are pointed out by the public voice. There are many of them in the towns; and others reſide in the country and have ſeveral villages within their juriſdiction. They in general enjoy a confidence proportioned to their probity, and a conſideration equal to their vigilance.

In the towns the inhabitants are indebted, for what portion of freedom and ſecurity they enjoy, to the exiſtence of corporations, to ſome of which every Muſſulman belongs; and whoſe chiefs are bound to protect the rights of the corporation and of all its members. In the country the people have not the ſame reſource. If they have to complain of any act of oppreſſion or injuſtice, they muſt addreſs themſelves to the *Ayam*, or to the *Kiaya*, a kind of municipal officer, choſen by the people, and performing his duty gratuitouſly. The Jews and Chriſtians alſo belong to regular corporations, whoſe chiefs prefer their complaints, whenever any of their members are injured; but they are ſeldom attended to; and money alone, or the protection of men in power, can preſerve the unfortunate complainants from the oppreſſion to which they are expoſed.

The Turks flatter themſelves that Conſtantinople and its extenſive population have the ſame means of exiſtence as the other capitals of Europe; that ſome of its inhabitants live on their own property; and others on the fruits of their induſtry; but the fact is, that a vaſt majority of them are entirely dependent on the Grand Signior for a ſubſiſtence. The reſt are either domeſtics or artiſans. The revenue of the Porte is little more than eight millions ſterling, three parts of which are the produce of taxes levied in the provinces and country towns, and the profits of the mint; the reſt proceeds from preſents, voluntary and forced, made to perſons in power, the ſale of offices, and the revenues of the moſques. This income is divided into two parts; one forms the treaſure of the State; the other of the Grand Signior, which is totally diſtinct. The profits of the mint are appropriated to the latter; and the Sultan has taken care to lower the intrinſic value of the coin one half, while it is made to paſs for as much as it did before. The author obſerves, that

"The moſt wealthy perſons in the empire do not go to Conſtantinople to ſpend their income in effeminacy and idleneſs, or to diſſipate their fortunes at the gaming table, in the pleaſures of love, or the luxuries of the table. The agas or lords remain on their eſtates in order to preſerve, defend, or cultivate them to the beſt advantage. The pachas cannot quit their government without the permiſſion of the Emperor. The molhas and the cadis adminiſter juſtice in the towns to which they have received orders to repair; nor do they viſit Conſtantinople until they are diſplaced, when they haſten thither, in the hope of recovering their ſituations by intrigue at court."

It was with great difficulty that one of Olivier's brother *ſavans* obtained permiſſion to examine a part of the coaſt of the Black Sea, where he diſcovered an error in the charts, which cannot be too generally known.

"The fanaticiſm and ignorance of the Turks having always oppoſed a barrier to the navigation of the European powers on the BLACK SEA, it follows that the charts publiſhed to this day are very defective. Citizen BEAUCHAMP having been requeſted, by the National Inſtitute, to determine, in a preciſe manner, the true poſition of the capes and principal towns ſituated on that ſea, could never procure the conſent of the PORTE to furniſh him with the means nor permiſſion to go thither to make his obſervations. The promiſe even of communicating the reſults which he might obtain, had no effect on the Turkiſh government or on the captain-pacha. The latter anſwered the drogueman who was ſpeaking to him on that ſubject; '*We have navigated on this ſea for a long time paſt; we do not want to be better acquainted with it, and all your obſervations would tend only to give a more exact knowledge of it to our enemies.*'

"However, by dint of ſolicitations, Citizen BEAUCHAMP obtained permiſſion to travel as a naturaliſt, and it was under this title that he ſurveyed the coaſt as far as TREBISOND. It reſults from his obſervations, that the ſouth coaſt advances in ſome places about a degree more towards the north, that Capes Kerenpé and Indjé are nearly in the forty-ſecond degree, that the Gulph of SAMSON is much deeper, and that TREBISOND is five or ſix leagues more to the weſtward than it is laid down on the charts. We had not the means of ſeeing the eaſtern coaſt and of detecting the errors concerning it. Thus it is that a fanatic and anti-ſocial nation prevents, not only the diffuſion of knowledge at home, but alſo objects to others coming thither for the purpoſe of diſcovering uſeful truths."

We ſuſpect, however, that the time is not far diſtant when the jealouſy of the Turks reſpecting a knowledge of their coaſts will prove to have been well founded.

As the revolt of *Paſwan Oglou* has excited, and ſtill continues to excite, the attention of Europe, we ſhall extract the chapter which contains an account of its origin and ſucceſs.

"Oglou, in Turkiſh, ſignifies ſon: Paſwan Oglou, that is, ſon of Paſwan. The father was ayam or notable of Widin: he was rich, and enjoyed great conſideration among his fellow citizens. He commanded a troop of volunteers in the laſt war of the Turks againſt the Ruſſians and Germans. It is thought that his reputation and above all his riches, induced the grand viſir, then ſeraſkier of the army, to cauſe him to be apprehended, and his head to be cut off.

"Paſwan

"Paſwan Oglou was apprehended with his father, and detained for ſome time, after which he obtained his liberty and a ſlender part of the property which he ought to have poſſeſſed. He retired to Widin, meditating ſignal vengeance, not only for the death of his father, but alſo for the injuſtice committed in regard to himſelf. It was not long before an opportunity preſented itſelf, and like a man ſtill more able than angry, he found means to derive from events the purpoſe moſt ſuitable to his projects.

"Under the reigns of Muſtapha III. and Abdul Hamid, companies of gunners and bombadiers had been formed at Conſtantinople: ſome batteries had been erected at the entrance of the Helleſpont and of the Boſphorus: in the arſenal, a ſchool of navigation had been eſtabliſhed by the ſide of that for mathematics; the government turned their thoughts towards the navy, they wiſhed, in a word, to repair the loſſes occaſioned by the ſucceſſive defeats of the Ottoman armies; but they were very far from having attained that object when Selim III. aſcended the throne. Extremely alive to the loſs of the Crimea, one of the granaries of Conſtantinople; painfully affected to ſee himſelf threatened in the very heart of the capital, the firſt movement of Selim was to give a new impulſe to thoſe eſtabliſhments; his firſt looks were directed towards the navy; his moſt ardent wiſhes were to organize by degrees an army in imitation of that of his enemies; and leſs jealous of his authority, than of the proſperity of his dominions and of the ſucceſs of his arms, he created a council compoſed of twelve perſons capable of enlightening and ſeconding his beneficent views. He at the ſame time eſtabliſhed an impoſt, the produce of which he appropriated to the new military eſtabliſhments.

"The ſuperiority of the European arms and the inappreciable advantage reſulting from tactics, were acknowledged by a few Muſſulmans, whom genius and education raiſed above prejudices; but it was difficult to ſtifle the clamours of a great number of perſons to whom theſe projects gave offence: it was difficult to get them adopted by an ignorant people who conſider as criminal the innovations which are tranſmitted them by thoſe whom they call infidels: it was much more difficult, perhaps, to prevent the effect of corruptive gold on the greateſt perſonages of the empire.

"The janizaries had loſt that ancient energy which had ſo long rendered them formidable: there was no longer ſeen among them thoſe boſtanges inured to the labours of the earth, capable of braving the inclemency of the ſeaſons; thoſe ſlaves, thoſe children of tribute, who, neither knowing their parents nor their country, ſerved with enthuſiaſm and zeal the religion which they had embraced, and the maſter who paid them. At this day, mutinous and undiſciplined, without energy and without courage, more formidable to the authority of the ſovereign than to the enemies of the ſtate, to replace them by an intelligent and diſciplined ſtanding army, preſented incalculable advantages. The ſultan, from that moment, would have been leſs expoſed to the agitations and movements of an iritated populace; he would have been inceſſantly able to diſpoſe of his forces, to carry them to the frontiers in order to repel the enemy, or into the interior to apprehend a rebel, ſubdue a revolted province, or deſtroy an army of robbers; he could augment his forces, or reduce them according to the exigencies of the State.

"The janizaries, extremely numerous in the capital, although debaſed, merited, nevertheleſs, a little reſpect. An inſurrection on their part would have occaſioned the miſcarriage of the projects wiſely conceived: it

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was prudent to pay them and to make uſe of them, till the new troops ſhould be organized. As for thoſe of the provinces, ſcattered over the towns and the country-places, they could offer only a reſiſtance eaſy to be overcome; however, in order neither to indiſpoſe the one nor the other, it was reſolved to attack at firſt none but the yamags: thus it is that are called on the frontier of Germany, the new comers or the new companies formed for the garriſon of the towns and the duty of the fortreſſes, in the countries newly conquered.

" Belgrade was, in conſequence, the firſt town where a trial was made to aboliſh the formidable corps of janizaries; but the yamags revolted, took up arms, and threatened the life of the pacha. The latter ſucceeded in gaining over the officers and in diſperſing a corps of troops too ill organized to be able to reſiſt him for any length of time. The government ſucceſſively came to the other frontier towns of Germany: every where they experienced the ſame reſiſtance; but every where authority triumphed. At Widin, the yamags were more fortunate; Paſwan Oglou, in his capacity of ayam, which he had recently obtained, marched at their head againſt the pacha, cut him in pieces, and obliged him to abandon the town.

" Theſe firſt ſucceſſes gave a great idea of the military talents of Paſwan, and cauſed him to be conſidered as a man entirely devoted to the intereſts of the people. He had no great difficulty in engaging all the inhabitants of Widdin in his party, and in drawing about him a great number of malcontents, by flattering them, not only with preventing the reforms which the Porte wiſhed to make, but with oppoſing the collection of the new tax on proviſions, wool, cotton, &c. which Selim had but juſt eſtabliſhed, and the produce of which he had appropriated, as I have before ſaid, to the expences rendered neceſſary by the new corps of gunners, bombadiers, and matroſſes, whoſe number had juſt been augmented.

" What muſt neceſſarily have irritated the people, was to ſee the pacha become *muhaſſil* or farmer of the new tax, for his province, in conſideration of a pretty conſiderable ſum which he had engaged to remit annually to the Porte, while before the eſtabliſhment of this tax, not only the Porte drew nothing from Widin, but ſent the money neceſſary for the pay of the yamags and the repairs of the fortifications.

" The revenues of Widin not being ſufficient for the payment of the army, which was every day increaſing, Paſwan ſent detachments into the neighbouring provinces, took poſſeſſion of the money belonging to the imperial treaſury, levied taxes, ſummoned the princes of Wallachia and Moldavia to furniſh him with proviſions, military ſtores, and a ſum of money ſomewhat conſiderable, under pain of having their country invaded. The latter addreſſed themſelves to the Porte, which, according to its cuſtom of temporizing and waiting for circumſtances, ſent them orders privately to yield, for the moment, to neceſſity.

" The Greeks form the major part of the population of European Turkey: it was of importance to Paſwan to draw them to his party, by conciliating their eſteem and inſpiring them with the greateſt confidence. For this purpoſe he put in force the ordinances of Soliman I., altered or changed by the ſultans his ſucceſſors; he gave them hopes of alleviating their ſituation, promiſed them the free exerciſe of their religion, and the abolition of that infamous diſtinction of *rayas*: at the ſame time he took for his motto, *Liberty and Juſtice;* magic words, capable of electrifying men

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the moſt full of apathy, and of leading to devotedneſs and enthuſiaſm a people who groan under the moſt cruel tyranny.

" The conduct of Paſwan muſt neceſſarily have produced the effect which he expected from it. Throughout the whole empire, the janizaries conſidered him only as a man armed for defending their intereſts, and oppoſing the enterprizes of the ſultan and his council: the Greeks regarded him as their approaching deliverer: all offered up vows for the ſucceſs of his arms, and in the mean time the Porte heſitated as to the courſe which it had to follow. The divan aſſembled ſeveral times for this object, without coming to any determination: a few members, among whom was diſtinguiſhed the captain-pacha, were of opinion to oppoſe to Paſwan a force capable of ſtopping his progreſs, puniſhing his audacity, and giving an example of ſeverity which might awe the ambitious who ſhould be tempted to imitate him; but the majority ſtrongly inſiſted on offering Paſwan his pardon and the reſtitution of the property confiſcated from his father, if he would lay down his arms and diſband his army.

" When a government reſolves to treat with a rebellious ſubject, it gives the meaſure of its weakneſs or of its folly. From that time the ambitious conceive the boldeſt projects, and flatter themſelves that their enterprizes will be crowned with ſucceſs. Such was the effect that the propoſals of the divan muſt have produced on Paſwan; but this man was too ſkilful to irritate the Porte by a formal refuſal, and expoſe the fate of his army by too precipitate a meaſure: beſides, he wanted to gain time and amaſs riches for the ſucceſs of his projects. He did not, perhaps, rely ſufficiently on the favourable diſpoſitions of all the janizaries of the empire. He contented himſelf, for the moment, with demanding that every thing ſhould remain at Widin on the ancient footing, that the new tax ſhould not be eſtabliſhed there, and that the janizaries ſhould be maintained in their rights. Sultan Selim acceded to theſe diſgraceful conditions, and ſent to Widin a pacha provided with a firman to that effect. The pacha was received and inſtalled with the cuſtomary ceremonies; but, too weak to ſtruggle againſt a man who had an army at his command, he was unable to obtain any ſort of authority. Paſwan preſerved his influence and power, and continued, in the name of the pacha, to govern and adminiſter the town and the province.

" Paſwan was too well acquainted with the wily policy of the Porte, to fall aſleep in perfect ſecurity: he was perſuaded that it would employ ſooner or later its ordinary means, ſteel or poiſon, in order to get rid of a man who might ſtill perplex it, who had dared to paralyze its meaſures, and who exerciſed in Widin an illegal authority. He neglected nothing to procure protectors and partiſans among the great perſonages of the capital: he continued to flatter the people and to make them hope for reforms uſeful and ardently wiſhed for, and anxious to obtain, in the preſent circumſtances, a legitimate power, he warmly ſolicited the government of Widin, together with the dignity of pacha with three tails.

" Although the Porte had betrayed great weakneſs in pardoning a rebellious ſubject, and ſubſcribing to the conditions which he had dictated, it could never bring itſelf to grant him the dignity which he requeſted, and, by that means, contribute to his elevation. It endeavoured to gain time waiting for ſome fortunate circumſtance which might rid it of a man whom it conſidered as no leſs dangerous than culpable. It amuſed him as long as it could, by promiſes which it was its intention never to make good. It

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did not conceal from itſelf that this ambitious man ſolicited the government of Widin only in order to render himſelf afterwards independent, and to remove a pacha whoſe preſence was irkſome to him, and who might, from one moment to another, ſeize on authority and puniſh him for his crimes.

" When Paſwan perceived that he had nothing to hope for from the Porte, he again raiſed the ſtandard of revolt: he drove away the pacha, and recommenced his incurſions into the neighbouring provinces.

" His generals, more warlike than politic, wiſhed to prevail on him to take poſſeſſion of Wallachia and Moldavia, to fortify the principal towns ſituated on the Danube, and thence brave all the efforts of the Ottoman Empire. Paſwan knew the courts of Vienna and Peterſburg: he was perſuaded that they would favour, that they would even ſecond his enterpriſes in the interior; but that they would unite, on the contrary, with the Porte, to prevent him from eſtabliſhing himſelf beyond the Danube, and forming a ſtate independent of thoſe two principalities.

" A more extenſive field of glory and proſperity offered itſelf to Paſwan; this was to march ſtraight to the capital, to ſeize boldly on the throne, to diſpoſe of the fate of Selim, to ſacrifice his enemies to the manes of his father, and to his own ſafety; to unite under the ſame laws, nations ſeparated by religious fanaticiſm; to give to commerce and induſtry a new impulſe; to give life to agriculture; to create a formidable navy; in ſhort, to fix the government on a ſolid baſis, by giving it that harmony, that general connexion in which it is defective.

" Had the boldneſs of this man equalled his prudence; had his mind been as active as his genius was fertile; had he had, for attack, the talents which he has diſplayed for defence, it is not to be doubted that the throne of Selim would have paſſed into other hands. Already had the janizaries refuſed to march; already did the immenſe number of inhabitants of Conſtantinople hold out their arms to him whom they conſidered as their deliverer, as the defender of their rights: the majority of the great were devoted to his intereſts, and the people, as is well known, always ſeduced by the preſtiges which ſurround the great man, ſecond his projects without inquiry, and promote without miſtruſt all his enterprizes.

" Paſwan heſitated as to the courſe which he had to follow: the obſtacles which he conſidered appeared to him too great perhaps: he doubted of ſucceſs; he reſolved to wait in Widin for all the forces which the Porte choſe to employ againſt him, perſuaded that the ſoldier would draw up under his colours, or find death at the foot of the walls and in the marſhes with which the town is ſurrounded.

" In the mean time, the Porte, which could no longer conceal from itſelf the danger ariſing from this rebel being ſupported by public opinion, commanded the different pachas of European Turkey, to collect all the forces which they had at their diſpoſal, in order to go and fight him, force him in his laſt entrenchments, ſeize on his perſon, cut off his head, and ſend it to Conſtantinople. It at the ſame time ordered Allo, pacha or beyler-bey of Cutayed, a diſtinguiſhed warrior, to come and give battle to Paſwan with all the forces of his province. The frontier fortreſſes of Germany were proviſioned, and intruſted to pachas or governors on whoſe fidelity and bravery the government thought that a reliance might be placed.

" The different corps of troops, to the number of forty or fifty thouſand men, approached the provinces occupied by the generals of Paſwan: they

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at firſt obtained ſome advantages, among others that of ſurrounding the diviſion commanded by Serekchol Oglou, of obliging him to enter Varna, of cutting him in pieces, and of ſending to the Porte the heads of the general and of his principal officers.

" This ſucceſs, of little importance, was immediately repaired by that which the other generals obtained, on all ſides, over the united pachas. Belgrade, that bulwark of the empire, was threatened; Orſova, Siliſtria, Kerſova, almoſt all the towns ſituated on the Danube, were ſoon in the power of Paſwan, who, from the heart of Widin, whence he never iſſued, directed the march of his warriors, and almoſt fixed victory under his colours.

" What, no doubt, is very deſerving of remark, is that Paſwan's army was not weakened by the different battles which it fought: the number of his ſoldiers increaſed according to his wants, while that of the pachas was ſtill more weakened by deſertion than by the ſword of the enemy. The janizary, as I had before mentioned, regarded Paſwan's cauſe as his own, and the army of the latter, in whoſe favour victory declared, better fed and more regularly paid, every day attracted to it a great number of malcontents.

" The prince of Wallachia, compelled to pay a heavy contribution in money, and to furniſh proviſions and warlike ſtores to Paſwan, incurred the diſgrace of Selim. He was depoſed, recalled to Conſtantinople, and replaced by Khangerli, drogueman to the captain-pacha, an able, intriguing man, devoured by ambition, ſtrongly ſuſpected of favouring in ſecret the projects of the natural enemies of the Ottoman Empire, and of holding out his hand to their corrupting gold.

" The Porte, undoubtedly, did not expect that Paſwan, abandoned to his own ſtrength, was in a condition to oppoſe an army capable of reſiſting that of the pachas united. It did not imagine above all that he had at his diſpoſal the gold that was neceſſary for him to maintain it. It was ſenſibly alarmed at his ſucceſſes, and very uneaſy reſpecting the fate of Belgrade, of which the rebel ſeemed to wiſh to make himſelf maſter. It likewiſe was afraid that he would croſs Mount Hæmus, and come to eſtabliſh himſelf at Adrianople, whence he might have moleſted the capital. It took the reſolution of diſplaying againſt him very conſiderable forces, in order to finiſh quickly an unfortunate war which was threatening the empire with a general overthrow, and exhauſting unſeaſonably the finances of the State. In Nivôſe, year VI. (1798), it convoked the principal officers belonging to the janizaries of Conſtantinople, in order to ſound them reſpecting the intention which it had to march their corps * againſt Paſwan. The latter appeared not diſpoſed to ſecond the views of the ſultan; they repreſented that the ſoldiers ſaid loudly that they would never make war againſt a Muſſulman, who had, according to them, committed no other fault than that of wiſhing to prevent an attack from being made on their rights, and from there being introduced into the empire of the true believers, the cuſtoms of the infidels, enemies of their god and of their prophet.

" At one moment it was thought that the janizary-aga would pay with his head the ill-will of the ſoldiers; but Selim contented himſelf with remov-

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" * The number of janizaries in Conſtantinople is reckoned to be upwards of fifty thouſand."

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ing him from the capital for a few days, and ſending him to Gallipoli. He came and reſumed his functions, when the government were aſſured that his removal could not, in any way, change the peaceable diſpoſitions of the janizaries and of their officers.

" At the ſame time an order was diſpatched to the pachas and governors of the provinces of the empire, for them to furniſh different corps of troops, and cauſe them to march on the firſt notice that they ſhould receive. The grand viſir, on whom the command of the army had devolved, being old and infirm, Selim appointed in his place the captain-pacha, as if the zeal and good-will of his High Admiral could, in this caſe, make amends for the knowledge and experience which he wanted. Huſſein had never been engaged in war, either by ſea or land; how then could he contend, with advantage, againſt a man who had ſet at nought the bravery and military talents of the old generals that he had to combat.

" It is ſaid that it was the very enemies of the captain-pacha who cauſed him to be appointed ſeraſkier of the army, as well to remove him from the capital, as to plan for him an affair of the higheſt importance, in which they hoped he would miſcarry.

" Huſſein could not refuſe the command of the army without diſpleaſing the ſultan, without being taxed with cowardice, without giving a hold to the malignity of the public. He hoped beſides, if he obtained impoſing forces, to deſtroy eaſily a rebel againſt whom none but half-meaſures had hitherto been taken, againſt whom none but inconſiderable forces had been employed. As artful as his enemies were perfidious, he preſented himſelf to Selim, proſtrated himſelf at his feet, and ſaid to him: ' Lord, my life is yours; if you think me capable of leading your land-forces as I have hitherto led thoſe of the ſea, command: I am ready to obey you; I will march againſt the rebel; I will bring you his head, or I will loſe my own; but Paſwan's party is numerous and powerful; his creatures, his friends are ſpread every where; they will fetter my operations if I am not inveſted with great authority; they will make my enterpriſes miſcarry, if I have not conſiderable forces and all the money neceſſary for inſuring the ſubſiſtence of the army, and for detaching, if it be needful, from the rebel party the generals, to whoſe talents and courage Paſwan owes the ſucceſſes which he has obtained againſt your arms.'

" Selim granted all the demands of the pacha, and inveſted him with great power; he gave orders that all the corps of troops, as well of Europe as of Aſia, which could be raiſed, ſhould join their colours in the early part of the ſpring; and nothing was ſpared for the ſucceſs of this enterprize.

" From that time, the greateſt activity was exerted, in the conſtruction and equipment of fifteen gun-boats, carrying a 24 or an 18 pounder in the bow, and one or two ſmall cannons on each ſide; they were intended for aſcending the Danube in order to ſecond by water the attack which was meditated by land againſt Widin. Different craft were equipped for the conveyance of the artillery and ſtores neceſſary for the ſiege, as well as for the proviſions for the troops.

" Adrianople was the general rendezvous of the troops of the ſouthern part of Turkey in Europe and of thoſe of Aſia. A part of the former filed off through Conſtantinople; a part paſſed through Gallipoli. The whole army collected was eſtimated at one hundred thouſand combatants.

" Huſſein, general in chief, had a corps of from twelve to fifteen thouſand

ſand Aſiatics, and another compoſed of ſeven or eight thouſand men, topchis, galiondgis, and volunteers, raiſed in Conſtantinople and in the environs.

" Allo, pacha of Cutayed, was at the head of thirty thouſand Aſiatics, delis, ſaphis, janizaries, aud volunteers.

" Ali, pacha of Yanina in Albania, commanded ten or twelve thouſand Albanians and five or ſix thouſand janizaries.

" Muſtapha, pacha of Boſnia, had a cōrps of five or ſix thouſand men, as well infantry as cavalry.

" Iſmael, bey of Seres in Upper Macedonia, brought five or ſix thouſand ſpahis.

" Orders were alſo given for the marching of detachments taken from Salonica, Philopopolis, Sophia, and ſome other towns of European Turkey.

" It was theſe forces, capable of ſubduing an empire, that Huſſein marched to deſtroy a rebel, and lay ſiege to a revolted town.

" The Turkiſh government muſt naturally have expected that Paſwan, on his ſide, would neglect nothing for reinforcing his army, and putting it on a reſpectable footing. They preſumed that he would come and wait for the captain-pacha at the defiles of Mount Hæmus, in order to diſpute with him thoſe difficult paſſes, and attempt to deſtroy an army which the firſt obſtacles might diſcourage and put to the rout. They were very much ſurpriſed to ſee him, on the contrary, diſband a great part of his troops, abandon the towns of which he had made himſelf maſter, and ſhut himſelf in Widdin with twelve thouſand choſen men, on whoſe fidelity and bravery he could rely. He had had time to collect proviſions and warlike ſtores in a quantity ſufficiently great to ſuſtain a ſiege for upwards of two ſucceſſive years, without putting the inhabitants to too great ſtraits. He had, beſides, a flotilla which rendered him maſter of the courſe of the Danube, and which, in caſe of need, was to facilitate the re-victualling of the place. This artillery was under the direction of ſome Poliſh engineers, who alſo drew his plans of defence.

" The imperial army repaired without obſtacle to the vicinity of Widin: all the corps of troops were aſſembled there before the end of Prairial: the flotilla and the gun-boats arrived at the ſame time; the proviſions and military ſtores were in great abundance; the captain-pacha was in want of nothing but men capable of directing a ſiege, and ſoldiers better diſpoſed for ſupporting the cauſe for which they were going to fight.

" After having reconnoitred the environs of the town, after having aſſigned to the different chiefs the poſts which they were to occupy, or having made all the diſpoſitions which he judged neceſſary for the ſiege, Huſſein ſummoned Paſwan to lay down his arms, promiſing him his life, liberty, and a diſtinguiſhed rank if he would ſpare Muſſulman blood. ' In vain wilt thou oppoſe to me,' ſaid he to him, ' a momentary reſiſtance; I have a hundred thouſand men with me; a hundred thouſand others would come to their aſſiſtance, were it neceſſary: acknowledge thy errors; proſtrate thyſelf before the majeſty of the imperial throne, and deliver up to me thy town and thy army.' Paſwan received the envoy of the pacha on the moſt lofty terrace of his palace, whence he was obſerving with a glaſs the movements of the enemy; and with that diſdain which the idea of the ſuperiority of one's ſtrength and talents naturally produces: ' Go and tell thy maſter,' replied

replied he, 'that it depended on me to have a hundred thouſand men to oppoſe to him; I preferred conquering him with ten.'

"Huſſein having no hope of being able to bring back Paſwan to his duties, reſolved to puſh the ſiege with the greateſt vigour: preſently he thought himſelf in a condition to make a general attack on the town, and, by this means, to make himſelf maſter of an iſland ſituated on the Danube, facing Widin; but he was every where repulſed with conſiderable loſs: the town was very well defended; and the iſland, on which it was of importance to eſtabliſh himſelf, had been ſo fortified that all the efforts of the pacha could make no impreſſion on it: his flotilla was beat off by that of Paſwan, by the fire of the place, and by the batteries of the iſland. His gun-boats having too imprudently expoſed themſelves, ſuffered conſiderably; ſome of them ſunk and the others were no longer in a ſituation to ſecond in the ſequel the different attacks which took place.

"The town, almoſt entirely ſurrounded by marſhes, was difficult of approach: the works neceſſary for the ſucceſs of the ſiege were ill executed, and worſe conceived; ſorties, made opportunely, deſtroyed them, or retarded their progreſs. Already had two general attacks been very unfortunate: a great loſs of men had been ſuſtained in the fruitleſs attempt of the capture of the iſland; the ſiege was drawing on to a great length; the ſeaſon was advancing; the army was diminiſhing conſiderably by ſickneſs, by deſertion, and by the fire of the beſieged. All theſe conſiderations induced the captain-pacha to make a final effort, and employ at once every means that he had remaining.

"The army was divided into three corps: Allo took the command of the firſt; Ali, that of the ſecond; Huſſein reſerved to himſelf the third: he ordered the firſt two to proceed during the night by different roads, to the place aſſigned for the attack; but through a miſtake, very culpable no doubt, one of the diviſions, at the break of day, fired on the other, taking it for an enemy's corps which had ſallied from the place: the miſtake had been perceived while the battle was ſtill going on, becauſe the general who had ſtood ſeveral diſcharges, was ſo incenſed with anger, that he ordered the other corps to be fired on, as if it had been one belonging to the enemy. The ſoldier partook of the indignation of the general, and the battle did not end till the third diviſion had advanced, fallen ſword in hand on the combatants, and ſeparated them in ſpite of themſelves. Diſcontent became ſo great, miſunderſtanding was ſo general, and deſertion ſo conſiderable, that the captain-pacha thought proper to raiſe the ſiege, retire, and wait from time and circumſtances for that which his arms had not been able to obtain.

"As ſoon as Huſſein had retired, Paſwan recalled the ſoldiers that he had diſbanded; he a ſecond time made himſelf maſter of the places which he had evacuated, and again threatened the north of the empire. After various deliberations of the council, the Porte determined to offer the rebel whom it could not deſtroy, his pardon, the government of Widin, and the dignity of pacha with three tails; and as, in theſe circumſtances, deſpotiſm required a victim, the prince of Wallachia was ſacrificed to the reſentment of Huſſein, and his head brought to Conſtantinople in Ventôſe, year VII. (1799.)"

The progreſs of the Turks in arts and ſciences is known to be very little, owing both to their religious and political prejudices.

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"The Muſſulmans, in general, are very ill informed, very fanatical, and ridiculouſly proud. The purſuits of ſtudious men are chiefly confined to the Koran, and to the interpretations of, and commentaries on, the various laws which are founded thereon. Some of them, however, cultivate a knowledge of the Muſes, ſtudy aſtrology, and learn the Perſian and Arabic languages. Very few ſtudy mathematics or aſtronomy. Their knowledge of medicine conſiſts in a few cuſtoms tranſmitted from father to ſon; they have no idea of natural hiſtory, natural philoſophy, geography, navigation, or military tactics. Their knowledge of hiſtory is confined to that of their own country; of every thing relating to other nations they are moſt profoundly ignorant. Almoſt all the arts are in a ſtate of infancy, and except that of dyeing, the manufactory of different kinds of ſtuff, of ſword and knife blades, the other mechanical arts are almoſt wholly unknown to them."

The manners and cuſtoms of the Turks appear to be detailed with accuracy, though little information be given reſpecting them, which is not to be found in other publications. A tranſlation of this volume is publiſhed, in quarto, from which, indeed, we have taken the largeſt of our extracts. But, as our readers would perceive from that ſingle ſpecimen, it is replete with Galliciſms. It profeſſes to contain *two* volumes of the original; but it muſt mean two octavo volumes, for it contains no more than the one quarto volume of the French.

Vie de Buonaparte, Premier Conſul de France, &c. i. e. *Life of Buonaparte, First Conſul of France, from his birth, to the Peace of Luneville. To which is added an account of his remarkable actions, replies, ſpeeches, and traits of character, with anecdotes of his different campaigns.* Tranſlated from the French. 8vo. Pp. 410. 8s. boards. G. and J. Robinſon. 1802.

IT is not at preſent that an impartial account of the life of Napoleone Buonaparte is to be expected. The miſerable attempt at unmixed panegyric now before us, does therefore excite no ſurprize. Could any thing on the ſubject be looked for from the French preſs which did not ſpeak favourably of the "Corſican adventurer," while he remains ſupreme ruler of France? The nameleſs author of this *thing*, called a Life of Buonaparte, has done all that his very limited powers could do to deſerve the approbation of his hero. The production is, in fact, a deſpicable compilation of ſcraps, where truth is violated in every page, and what is true is diſguiſed or exaggerated, and where the object of his idolatry appears on all occaſions *faultleſs*. But faultleſs is a faint and cold expreſſion to convey the ſentiments he endeavours to impreſs on the minds of his readers. Buonaparte, according to him, is, in a ſuperlative degree, the warrior, legiſlator, and moraliſt; in him Alexander, Solon and Socrates are united; while he poſſeſſes, in a degree equally ſupreme, all the mild and gentle feelings of an Indian bramin! Such is the impreſſion which this anony-

mous writer (we are aſtoniſhed that he ſhould have concealed his name) wiſhes to ſtamp on the public mind; and yet there has been found in London a man to tranſlate, and a bookſeller to publiſh this! But, to the bookſeller, *The Life of Buonaparte*, (no matter what ſort of life) is thought a good ſpeculation, and the tranſlator, ſuch as he is, muſt eat.

Were we to enumerate and to animadvert on all the miſrepreſentations and falſehoods of this Biographer, we ſhould have to write a volume inſtead of an article in our Review. One or two we ſhall mention, that our readers may be enabled to eſtimate this production at its true value.

It is a truth notorious to the world, that the firſt public act of the Chief Conſul's immaculate life was the maſſacre of 4th October, 1795, when this comet firſt appeared above the horizon drenched in blood. Liſten to the defence of his biographer. He tells us that "Buonaparte was under the command of Barras, and had no duty but obedience." So then, military obedience, according to this moſt reſpectable hiſtorian, ſanctions every crime, and had he been commanded to ſet fire to every quarter of Paris, and to murder man, woman and child, he muſt have obeyed, and ought to be conſidered as guiltleſs of any crime! We will juſt obſerve that Buonaparte, by the tranſactions of 10th November (19th Brumaire) has ſhewn that he did not conſider *obedience* to the powers that be, ſo *irreſiſtible* a duty. He obeys, or diſobeys, as beſt ſuits his purpoſe. By his *convenient* obedience to Barras, he emerged from obſcurity, and by his equally *convenient* diſobedience to the then exiſting government of France, he raiſed himſelf to the Conſular throne.

But the biographer riſes upon us in his apologetical character. Not contented with ſaying that Buonaparte could not avoid maſſacreing the inhabitants of Paris, he maintains that he acted perfectly right. "He did what every man of ſenſe would have done in the ſame ſituation!" Bravo! The reader, perhaps, thinks that this apologiſt for maſſacre can go no farther; but the reader is miſtaken: this murderous deed is finally pronounced to be *meritorious!* "In fine, notwithſtanding the horrors of the day, it produced more good than evil!" braviſſimo.

The next thing we ſhall notice in this work is the author's account of the *maſſacre* at Alexandria; or rather what he has choſen to ſubſtitute in its place. "The inhabitants of Alexandria," he ſays, "were treated with the *greateſt generoſity.*" This is the moſt ſingular *qui pro quo* that we recollect to have met with. But an author who is to prove that Buonaparte is not only an innocuous but an exemplary character, muſt have many ſingularities of *this kind.* "The inhabitants of Alexandria," ſays this author without a name, "were treated with the greateſt generoſity." Let us hear what a Frenchman, who was aiding and abetting in this generous treatment, has ſaid upon the ſubject. Speaking of the expedition to Egypt, he tells us, "We began by making an aſſault upon a place without any de-

fence,

fence, and garriſoned by about 500 janizaries, of whom ſcarce a man knew how to level a muſket. I allude to Alexandria, a huge and wretched ſkeleton of a place, *open on every ſide.*—We loſt, notwithſtanding, 150 men, whom we might have preſerved, by only ſummoning the town; but it was thought *neceſſary* to begin by *ſtriking terror into the enemy.*" The poor Alexandrians, thus reduced to the abſolute neceſſity of defending themſelves, made the fruitleſs attempt: but what could their exertions do againſt tactics, and ſuperior numbers? Our letter writer goes on to paint the conſequences—"Repulſed on every ſide, they betake themſelves to God, and their prophet, and fill their moſques." Here was the time for Buonaparte to have ſhewn mercy, or, as his biographer will have it, generoſity: The letter-writer will inform us what that generoſity was; "men, women, old, young, children at the breaſt, *all* are *maſſacred.*"* How do our readers reliſh the *generoſity* of Buonaparte?

So much for the *tender mercies* of the writer's hero; let us now examine his exhibition of his *honour* and *veracity.* He thus ſpeaks of his flight from Egypt:

"He ordered vice-admiral Gantheaume to make ready for ſea two frigates, an advice-boat, and a tartanne, without the leaſt intimation of his deſign, until the poſſeſſion of Upper and Lower Egypt was ſecured, and ſupplies raiſed for the army for a whole year."

In oppoſition to this, we have the unfortunate Kleber's letter to the Directory, which ſpeaks a very different language. Inſtead of Upper and Lower Egypt being in ſecurity, Kleber ſays—"The people are reſtleſs and uneaſy, and perſiſt in looking upon us as the enemies of their property: their hearts are inceſſantly open to the hopes of a favourable change. The Mamelucs are diſperſed, but not deſtroyed. Mourad Bey is ſtill in Upper Egypt, with a body of men ſufficiently numerous to find conſtant employment for a conſiderable part of our forces. Ibrahim Bey is at Gaza, with 2000 Mamelucs," &c. But, the other part of the writer's aſſertion is ſtill more deciſively contradicted. Inſtead of the army, which Buonaparte had abandoned, having ſupplies for a whole year, Kleber informs the Directory that at quitting it, he "did not leave behind him a *ſingle ſous* in the military cheſt, nor any thing capable of being turned into money." That "the troops were *naked*, and in abſolute want of arms, of gun-powder, of cannon, and muſket-balls." He adds, "Every ſyllable, Citizen Directors, which I here advance, I can authenticate, either by verbal proceſſes or by eſtimates of the different ſervices, regularly ſigned?"† The eſtimates were accordingly made out, and it appears that, when Buonaparte left his army in Egypt to ſhift for itſelf, inſtead of having ſupplies for a whole

* Vide the intercepted Letters, Part 1ſt, P. p. 131, 132, 150.

† Vide Kleber's Letter to the Directory. Part 3d. P. 35. et ſequ.

year, it was naked, without reſource, and had due to it livres 11,315,252 10 2, independant of what was due to the inhabitants for what they had furniſhed to the troops. It is not at all ſurpriſing, after this repreſentation of the ſtate of the army in Egypt, ſo oppoſite to the aſſertions of Buonaparte, of this nameleſs biographer, and of the numerous partizans of the Firſt Conſul, that honeſt Kleber ſhould have *ſomehow or other died ſuddenly*. He was a very troubleſome fellow, who ſpoke truth.

One more inſtance of Buonaparte's honour and veracity, and we have done. Our author gives, as an inſtance of the Conſul's "grand and ſublime character," the letter which he wrote to the Directory, laying the blame of the deſtruction of the French fleet upon Admiral Brueys, accuſing him of diſobedience of orders, in not carrying the fleet to Corfou, after the landing of the army. Now, inſtead of the grand and ſublime, nothing is to be diſcovered in this and his other communications with the Directory on this ſubject, except meanneſs, diſingenuouſneſs, and falſehood. Poor Brueys was gone; he had died, like a brave ſailor, in the execution of his duty, and Buonaparte was in hopes that every teſtimonial of his having fallen a ſacrifice to his adherence to orders had periſhed with him. He therefore thought that he might eſcape without detection, when he laid the blame of the diſaſter on the unfortunate Admiral. But the intercepted letters from Egypt, and above all his own, prove beyond the poſſibility of a doubt that Brueys remained in that country only in obedience to *his* orders, and that *he* alone is anſwerable for the conſequences. What then are we to think of this grand and ſublime character? If it is grand, it is the grandeur of untruth, if ſublime, the ſublimity of infamy. Or what are we to think of this very impartial biographer? But he is not worth a ſingle thought; he is a literary proſtitute, labouring in his vocation.

As a farther ſpecimen of the work, we inſert the following dialogue, ſaid to have taken place between Buonaparte and ſome Turkiſh Imans in the great pyramid. About its authenticity we give ourſelves no concern; it is enough for us that our author produces it as a ſtriking example "of the *genius* of Buonaparte." Of genius we can diſcover nothing in it, but of the character of the perſonage a great deal. His affectation of the literary character, his hypocriſy, his falſehood, his contempt of religion, &c. are very conſpicuous; and we muſt ſay, *ſe non è vero, è ben trovato*, it is exactly what was to have been expected.

"Buonaparte.—God is great, and his works are marvellous. But we have here a grand production of the hand of man. What was the object of the individual who cauſed this pyramid to be conſtructed?

"Suleiman.—He was a powerful king of Egypt, whoſe name it is ſaid was Cheops. He wiſhed to prevent the ſacrilegious from troubling the repoſe of his aſhes.

"Buonaparte.—The great Cyrus commanded that, when dead, his body ſhould be left in the open air, that it might return to the elements.

Doſt

Doſt thou not think that he did better? Tell me, my friend, what is your opinion?

" SULEIMAN (*inclining himself.*)—Glory to God, to whom all glory is due!

" BUONAPARTE.—Honour to Allah! Who was the calif who cauſed this pyramid to be opened, and thus troubled the aſhes of the dead?

" MUHAMED.—It is believed by ſome that it was Mahmoud, the commander of the faithful, who reigned, ſeveral centuries ago, at Bagdad; others ſay that it was the renowned Aaron Raſchild—(Peace to his manes!)—who expected to find treaſures here: but when by his command entrance was made into this apartment, tradition ſays that he found mummies only, and this inſcription in letters of gold on the wall:

" *The impious ſhall commit iniquity without recompenſe, but not without remorſe.*"

" BUONAPARTE.—The bread ſtolen by the wicked fills his mouth with ſand.

" MUHAMED (*inclining himſelf.*)—Theſe are the words of wiſdom.

" BUONAPARTE.—Glory to Allah! There is no other god but God; Mahomet is his prophet, and I am his friend.

" SULEIMAN.—The ſalutation of peace to the envoy of God! Salutation to thee alſo, invincible warrior, favourite of Mahomet!

" BUONAPARTE.—Muſti, I thank thee. The divine Coran is the delight of my ſoul, and the object of my contemplation. I love the prophet, and I hope, ere long, to ſee and honour his tomb in the holy city. But my miſſion is firſt to exterminate the Mamelucs.

" IBRAHIM.—May the angels of victory ſweep the duſt from thy path, and cover thee with their wings. The Mameluc has merited death.

" BUONAPARTE.—He hath been ſmote and delivered over to the black angels, Moukir and Quakir. God, on whom all things depend, has ordained that his dominion ſhall be deſtroyed.

" SULEIMAN.—He has extended the hand of rapine over the land, the harveſts, and the horſes of Egypt.

" BUONAPARTE.—And over the moſt beautiful ſlaves, thrice holy muſti. Allah has withered his hand. If Egypt be his portion, let him ſhow me the leaſe which God has given him of it: but God is juſt and merciful to the people.

" IBRAHIM.—O moſt valiant among the children of Iſſa!* Allah has cauſed thee to follow the exterminating angel, to deliver his land of Egypt.

" BUONAPARTE.—This land was a prey to twenty-four oppreſſors, rebels againſt the Grand Sultan, our ally—(whom God turn to his glory!)—and to ten thouſand ſlaves from Canada and Georgia. Adriel, the angel of death, has breathed upon them; we are come, and they have diſappeared.

" MUHAMED.—Noble ſucceſſor of Scander,† honour to thy invincible arms, and to the unexpected thunder which ſprings from the middle of thy warriors on horſe.‖

" BUONAPARTE.—Doſt thou believe that thunder to be a work of the

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" * Jeſus Chriſt. † Alexander.

"‖ The flying artillery, which greatly aſtoniſhed the Mamelucs."

children of men? Doſt thou believe ſo? Allah has placed it in my hands by his meſſenger the genius of war.

" IBRAHIM.—We perceive in thy works the great Allah who has ſent thee. Couldſt thou have conquered if Allah had not permitted? The Delta, and all the neighbouring countries, reſound with thy miracles.

" BUONAPARTE.—A celeſtial car* will aſcend by my command to the abode of the clouds; and the lightning will deſcend to the earth, along a metallic wire,† the moment I ſhall bid it.

" SULEIMAN.—And the great ſerpent, which ſprung from the baſe of the pillar of Pompey, on the day of thy triumphant entry into Scanderich, ‡ and which remained withered at the ſocket of the pillar; was not that alſo a prodigy effected by thy hand?

" BUONAPARTE.—Lights of the age, you are deſtined to ſee yet greater wonders, for the days of regeneration are come.

" IBRAHIM.—May the divine unity regard thee with an eye of predilection, adorer of Iſſa, and render thee the ſupport of the children of the prophet.

" BUONAPARTE.—Has not Mahomet ſaid, Every man who adores God, and performs good works, whatever may be his religion, ſhall be ſaved?

" SULEIMAN, MUHAMID, IBRAHIM (*together, inclining themſelves.*)—He has ſaid ſo.

" BUONAPARTE.—And if, by an order from on high, I have moderated the pride of the vicar of Iſſa, by diminiſhing his terreſtrial poſſeſſions, in order to amaſs for him celeſtial treaſures, was it not rendering glory to God, whoſe mercy is infinite?

" MUHAMED (*with an air of heſitation.*)—The mufti of Rome was rich and powerful; we are poor muftis.

" BUONAPARTE.—I know that you are poor: be without apprehenſion; for you have been weighed in the balance of Balthazar, and you have been found light. Does this pyramid, then, really contain no treaſure that you know of?

" SULEIMAN (*his hands on his breaſt.*)—None, my lord, we ſwear by the holy city of Mecca.

BUONAPARTE.—Unhappy, thrice unhappy thoſe who ſeek for periſhable riches, and covet gold and ſilver, which are like unto duſt!

" SULEIMAN.—Thou haſt ſpared the vicar of Iſſa, and haſt treated him with clemency and goodneſs.

" BUONAPARTE.—He is an old man whom I honour—(May God accompliſh his wiſhes, when they ſhall be regulated by reaſon and truth!)—but he is to blame in condemning to eternal fire all the muſſulmans:—Allah defend us from intolerance!

" IBRAHIM.—Glory to Allah, and to his prophet, who has ſent thee into the midſt of us to rekindle the faith of the weak, and to open to the faithful the gates of the ſeventh heaven!

" BUONAPARTE.—You have ſpoken my wiſhes, moſt zealous muftis: be faithful to Allah, the ſovereign ruler of the ſeven marvellous heavens; and to Mahomet his viſir, who traverſed all the celeſtial manſions in a ſingle

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" * A balloon." " † The electric conductor."

" ‡ Alexandria."

night.

night. Be the friends of the Francs; and Allah, Mahomet, and the Francs, will recompenſe you.

" Ibrahim.—May the prophet himſelf cauſe thee to ſit at his left hand on the day of reſurrection, after the third ſound of the trumpet!

" Buonaparte.—He that hath ears to hear, let him hear. The hour of political reſurrection has arrived for all who groan under oppreſſion. Muftis, imans, mullahs, derviſes, and kalenders, inſtruct the people of Egypt; encourage them to join in our labours to complete the deſtruction of the beys and the Mamelucs. Favour the commerce of the Francs in your country, and their endeavours to arrive at the ancient land of Brama. Let them have ſtorehouſes in your ports, and drive far from you the iſlanders of Albion, accurſed among the children of Iſſa. Such is the will of Mahomet. The treaſures, induſtry, and friendſhip of the Francs ſhall be your lot, till you aſcend to the ſeventh heaven, and are ſeated by the ſide of the black-eyed houris, who are endowed with perpetual youth and virginity. Repoſe under the ſhade of Laba, whoſe branches preſent of themſelves to true Muſſulmans whatever their hearts may deſire.

" Suleiman (*inclining himſelf.*)—Thou haſt ſpoken like the moſt learned of the mullahs. We place faith in thy words, we will ſerve thy cauſe, and God hears us.

" Buonaparte.—God is great, and his works are marvellous. The ſalutation of peace be upon you, thrice holy muſtis!"

A more complete exhibition of deſpicable quackery, a greater dereliction of truth, and a more profligate contempt of religion, under the maſk of hypocriſy, are no where to be met with. The Conſul plays the mountebank through the whole of the dialogue, and in ſome parts deſcends as low as the moſt paltry exhibitor of cups and balls—Look up, Gentlemen and Ladies, and you ſhall ſee what you ſhall ſee—" A celeſtial car will aſcend by my command to the abode of the clouds; and the lightening will deſcend to the earth, along a metallic wire, the moment I ſhall bid it!" Is this Jonas, or Katerfelto? No, it is the great Conſul, who excells them both. As to the *truth* to be met with in this farce of the great pyramid, we cannot give a better example than the following:—Suleiman, one of the interlocutors ſays, " Thou haſt ſpared the Vicar of Iſſa (the Pope) and treated him with clemency and goodneſs." To this Buonaparte agrees, and replies—" He is an old man whom I honour." If every ſpecies of indignity be honour, and the moſt unheard of brutality be clemency and goodneſs, then has Buonaparte ſpoken truth. There can be no ſtronger inſtance of profligate hypocriſy than the Conſul's ejaculation. " Glory to Allah! there is no other god but God; Mahomet is his prophet, and I am his friend. The divine Koran is the delight of my ſoul, and the object of my contemplation!" The biographer gives this dialogue as an example of the Conſul's *genius*; perhaps to him it marks too his *good ſenſe* and *knowledge* when he queſtions three ignorant Turks on antiquarian reſearches, and expects to receive information from them. *He* may likewiſe, peradventure, conſider this Conſular Member of the National Inſtitute as a prodigy of knowledge, when he brings the Mamelucs who fought under the

Beys, all the way "from *Canada!*" *We* can only ſay that this kind of knowledge is *paſſing ſtrange*. And, to have done with Buonaparte, and his biographer, we have no doubt that the latter would wiſh to perſuade the world that the former was really ſerious, and meant to keep his word, when, on the memorable 10th of November, he ſaid in the Council of Ancients, "I declare to you, that as ſoon as the danger ſhall be over, I will abdicate the command which has been confided to me." We, for our part, think that he never did, nor does intend that the danger ſhould be over, and that he will never abdicate. Moreover, though Lebrun has aſſured us, "that he would never abaſe himſelf ſo far as to *deſcend* to the throne of Kings," we are of opinion, from the late *We* and *Our* in his mandates, and from other ſymptomatic indications, that he has no objection to *Regal degradation*.

We have given more room to this flimſy performance than it deſerves; but it is ſometimes not improper to render *demerit* conſpicuous.

Lycee; *ou, Cours de Literature, Ancienne et Moderne.* Par J. F. Laharpe. 12 Tom. 8vo. A Paris, chez H. Agaſſe, Imprimeur Libraire, Rue des Poitevins, An 7 de la Republique. i. e. *The Lyceum*; *or, a Courſe of Literature, Ancient and Modern.* 1800.

THIS is a book which, we ſhould think, could not fail to attract very conſiderably the attention of our countrymen. It is intereſting on ſeveral accounts. The ſubjects, of which it treats, are thoſe which draw the curioſity, and amuſe the leiſure of, by far the greateſt number of readers. And it is impoſſible for any one not to feel curious in the higheſt poſſible degree concerning every thing of ſuch a kind, produced in the circumſtances in which we know this work was compoſed.

It is the ſubſtance of a courſe of lectures delivered ſince the Revolution in that inſtitution in Paris, known by the name of the Lyceum, which was firſt eſtabliſhed in 1788; was interrupted for ſome years during the horrors of that ſtrange period, and was reſtored in 1794. The object of theſe lectures is, a critical and philoſophical review of all the branches of literature which are addreſſed to the imagination and taſte. This, according to our author, includes every kind of literary production, excepting only phyſical philoſophy, and the abſtract ſciences. Few things, certainly, can be more intereſting to us at the preſent moment, than to know what ſort of inſtruction is given, and what ſpecies of man is permitted to give inſtruction on ſuch ſubjects as thoſe, to people of every ſex and age in Paris, to all of whom the Lyceum is open.

The beſt method of giving our readers, within the narrow limits to which we muſt confine ourſelves, any tolerably correct idea of the nature and merits of this work, which has not yet appeared in our language,

language, ſeems to be to trace as rapidly as poſſible the plan of the author, enumerate the topics which he diſcuſſes, and mark, as we go along, our opinion of the merit or defect both of the plan and of the ſeveral parts of the execution.

The view which this author has taken of his ſubject is altogether a new one. And there is no work of the ſame kind, either in ancient or modern language. We have books which inveſtigate the nature of the different ſpecies of compoſition—poetry, hiſtory, oratory: and deliver the rules for compoſing in each, with many excellent criticiſms on the different productions of each kind, which have appeared. The plan of Laharpe is different. He ſuppoſes the general rules of criticiſm, and the nature of the different ſpecies of compoſition, to be already known. And his purpoſe is to take the general principles and rules of judgment which have been eſtabliſhed by philoſophy and taſte, and apply theſe to all the works of literature which are the object of taſte from the time of Homer to our own. His book, therefore, is, to uſe his own language, "Une Hiſtoire Raiſonnée de tous les Arts de l'Eſprit et de l'Imagination." He ought, however, to have added ſomething which reſtricted this expreſſion to works of literature. For he does not treat of painting, or muſic, though theſe certainly are "arts de l'eſprit et de l'imagination."

This view is a mode of treating this extenſive and important ſubject calculated to afford at once the greateſt inſtruction and amuſement; and, when we add, that the plan has been executed by a very enlightened man, who joins ſolidity of judgment, and delicacy of taſte, to a moſt accurate knowledge of the rules of art, and a mind in many reſpects truly philoſophical; we certainly promiſe not a little both of profit and pleaſure to ſuch of our readers as ſhall purſue this work.

It is evident from what we have ſtated already, that the book is not intended for the young ſtudent. It is not an elementary work; but ſuppoſes the general rules of compoſition and criticiſm already known. To the ſtudent of polite literature, however, who has got beyond this elementary part, and whoſe judgment is mature enough to begin to exert itſelf, perhaps no book has yet been publiſhed more fit to ſerve as a guide, better calculated to exerciſe the judgment, to increaſe both the quickneſs and profundity of the diſcernment, and inure to habits both of juſt and refined deciſion. We ſpeak thus highly on the ſtrength of the old maxim, that example teacheth much better than precept. From this we conclude, that a book which examines, with the greateſt minuteneſs of detail, every conſiderable work of taſte from the earlieſt times to the preſent, and whoſe criticiſms are generally not only very juſt, but very delicate and profound, cannot fail to be highly inſtructive—for it is nothing elſe but a great collection of examples of correct judgments in matters of taſte.

The author divides what we would call his critical hiſtory of polite literature into three parts. The firſt contains the ancient literature of Greece and Rome. The ſecond, the literature of the age of Louis XIV. And the third, the literature of the eighteenth century.

There

There is a preliminary diſcourſe prefixed to vol. iv. which fills up the period between the literature of ancient Greece and Rome, and that of the age of Louis XIV. The method which he follows in treating each of theſe periods is, 1ſt, to examine the poetry of that period; 2d, the eloquence, properly ſo called; and, 3d, the hiſtory, philoſophy, and miſcellaneous literature.

To the whole is prefixed an introductory diſcourſe, in which he delivers ſome general obſervations on the art of compoſition, proves that it really is an art, the ſubject of precept, as much as any other art; that philoſophy, inſtead of hurting the productions of taſte, is that without the aid of which they cannot be brought to their perfection. Here too, he thinks proper to ſettle the meaning of the words genius and taſte; the vagueneſs of which often occaſions diſputes; and gives a curious account of the variations of meaning theſe two words have undergone in the French language; being firſt terms of particular import, and at laſt abſtract general terms. He then treats of ancient literature, in the following manner. Before he enters upon the ſubject of poetry he gives three chapters, one containing an abſtract of the politics of Ariſtotle, accompanied with obſervations of the author's own, which ſhew him accurately to have ſtudied and underſtood the critical writings of that great father of the critical art. In the ſecond of theſe three chapters is, a not leſs ſenſible analyſis of the treatiſe of Longinus, on the ſublime. And in the third, a compariſon of the French language with the Greek and Roman, in which we perfectly agree with his opinion of the great ſuperiority of the ancient languages, but think he might have eaſily, by a few more well ſelected examples, rendered that opinion a good deal more clear and inconteſtible. In examining the poetry of the ancients, he takes the epic firſt. To his criticiſm of the ancient epic poems he prefixes ſome obſervations which are rather more of the nature of general and elementary writing, than for the moſt part he indulges in. He then gives a detailed and minute account of each of the epic poems by name, the Iliad, the Odyſſey, the Eneid, and Lucan's Pharſalia. He ſucceſsfully defends the Iliad againſt the charges of Lamotte, and juſtifies his own admiration of the poem by a great variety of ingenious and ſolid obſervations. Notwithſtanding all that has been ſaid concerning the character of Achilles, ſeveral of his remarks on that ſubject deſerve here to find a place.

"The character of Achilles is the fineſt production of epic poetry. 'Tis the effect of admirable addreſs in the poet to have given that young hero the certainty that he was to periſh before the walls of Troy. In vain is it for him to ſpread death all around him; he may find it at every ſtep; and though he cannot meet a conqueror, he is ſure of marching to death. His youth, his beauty, a goddeſs for his mother, all theſe advantages, which he ſacrificed to glory, when he voluntarily accepted a premature and inevitable end, all ſerve to diffuſe around him that luſtre and that intereſt which belong to extraordinary men.—What a noble and ſublime idea, to make of the repoſe of a warrior the action of an epic poem! That ſingle conception would

would be ſufficient to characterize a man of genius. Every event in the Iliad is diſpoſed to aggrandize the hero; and every thing which is great about him elevates him ſtill more.—Into what profound grief is he thrown by the loſs of his friend, the companion of his infancy! Vengeance made him quit arms; vengeance alone can make him reſume them. It is not Greece which he wiſhes to ſerve, it is Patroclus whom he wiſhes to revenge. He ſtill weeps over Patroclus, while dragging in the duſt the dead body of his murderer; and with the tears of friendſhip mixes the tears of rage. But he weeps alſo when reſtoring to the aged Priam the body of his unfortunate ſon; he melts into pity over that ill-fated old man, and ſtill menaces even while he pities. From that mixture, accordingly, of ſenſibility and fury, of ferocity and tenderneſs, from that aſcendancy which we love to behold in one man over others, and thoſe weakneſſes which we love to find in every thing which is great, a character is formed the moſt poetical which has ever been imagined."

We think this author rather too unfavourable to the Odyſſey, which, though not equal in fire to the Iliad, poſſeſſes much poetical beauty, and is richly fraught with inſtruction concerning human life. He points out the beauties and faults of the Eneid with great judgment and taſte; and his obſervations on this poem appear to us a very fine piece of criticiſm. He ſeems likewiſe to have appreciated Lucan very juſtly. An appendix follows concerning Heſiod, Ovid, Lucretius, and Manilius; concerning whom his judgment is not leſs correct than in moſt other caſes.

The drama, which appears to be his favourite ſubject, is the topic to which he next proceeds. And what he has given us here certainly forms the fulleſt and moſt perfect criticiſm upon the ancient drama with which we have yet been preſented. Not only does he fully detail the circumſtances which rendered the object of dramatic repreſentation conſiderably different among the ancients from what it is among us, but he enters with the moſt minute particularity into the merits of each of their dramatic poets, ſpecifies their peculiar excellencies and defects, and compares them with one another, and with the moderns; ſingles out ſuch of the productions of each author one after the other, details its fable, follows minutely the conduct of the piece, examines the characters, the incidents, the tenure of the fable, the language, the ſentiments, in ſhort, every thing which is the ſubject of criticiſm in a play; and illuſtrates the whole by apt quotations from the piece, very well tranſlated by himſelf. Such is the manner in which he examines the works of Eſchylus, Sophocles, and Euripides. His review of the ancient comedy is a good deal more curſory. He proſecutes the ſubject of ancient poetry by ſeparate chapters on their lyric poetry, their paſtoral poetry, and fable; their ſatirical poetry, and their elegiac and erotic poetry, as he calls it, what we would, perhaps, rather call by a plain name, love poetry. Each of theſe chapters contain a full and excellent criticiſm on every conſiderable production of each kind, whether among the Greeks or Romans.

On

On the ſecond part of his ſubject—the eloquence of the ancients, he is equally minute and equally inſtructive. A very full abſtract is given of the inſtitutions of Quintilian, and the rhetorical writings of Cicero, accompanied with many juſt and enlightened obſervations. He ſhortly notices the orators who preceded Demoſthenes. He deſcribes the character of that great man's eloquence; examines the nature of oratorical invention, and oratorical reaſoning, as exemplified in the harangues of Demoſthenes; and he illuſtrates the principles here laid down, by an application to one of the philippics and the two celebrated orations of Eſchynes and Demoſthenes, for the crown; all of which he analyzes minutely, and gives large quotations in a very elegant tranſlation of his own. In the ſame manner he proceeds with the Romans, A ſhort account is given of the orators who preceded Cicero. A compariſon is inſtituted of the eloquence of Demoſthenes and Cicero, and ſome very ingenious obſervations made on the conformity of the eloquence of each, to the people to whom it was addreſſed. He then analyzes minutely, and criticiſes with great judgment and taſte, all the leading orations of Cicero: thoſe againſt Verres; thoſe againſt Catiline; that for Murena, for Milo, for Archias, for Marcellus, and ſeveral more. He includes under this head, too, his criticiſm on the two Plinies; and gives large quotations in his own language from each of the pieces which he analyzes.

His criticiſm on the hiſtory, philoſophy, and miſcellaneous literature of each of the three periods, into which he divides his hiſtory, is much more ſhort and curſory than that on the two other ſubjects. He treats of the Greek and Roman hiſtorians under two claſſes:—In the firſt he ranks Herodotus, Thucydides, Xenophon, Livy, Salluſt, Tacitus, and Quintus Curtjus. He gives a detailed account of the merits and defects of each; in which, if he has fallen into any error, it is with regard to Thucydides, to whom he greatly prefers Salluſt, and almoſt every hiſtorian in the claſs. Thucydides, by the ancients was looked upon as a perfect model of hiſtoric wiſdom and dignity. We think he has made ſeveral very juſt obſervations in defence of the ſpeeches in the ancient hiſtorians, which he has employed a whole ſection to vindicate. His account of the hiſtorians in the ſecond claſs, though ſhort, is ſufficient to give a very diſtinct idea of the character of each, and a pretty accurate notion of their merits and defects. In almoſt every inſtance his judgment is enlightened, and may be truſted. He profeſſes to give but a ſuperficial review of philoſophy, which he could not expect, he ſays, to render equally intereſting to his auditors with his other ſubjects. He examines the philoſophy of Plato; but, we think, he has erred farther from his plan in his caſe, than in any other part of his book. Inſtead of examining the writings of Plato as the ſubject of taſte, he gives a detailed account of his abſtract notions, and metaphyſical conjectures; in which much was certainly not to be found the object of praiſe. Had he conſidered Plato, as we think it was the nature of his plan to have done, as a moral and eloquent writer of the firſt claſs, he would have been more intereſting as well

well as inſtructive. It is rather wonderful that it did not occur to ſo enlightened a writer, that here was a moſt proper place to deliver a criticiſm on dialogue writing; a ſpecies of compoſition, the nature of which has been leſs developed than any other, and of which Plato was the inventor. And it would certainly have been very much to his purpoſe to have explained that exquiſite art with which Plato conducts his argument, and which, not leſs than the charms of his ſtile, renders him the moſt bewitching of authors. He next examines at conſiderable length, the philoſophical writings of Plutarch, which he warmly recommends, and the beauties of which he very juſtly details. Cicero, of all the philoſophers of antiquity, is he whoſe writings he moſt eſteems, and he certainly points out their excellencies with great ſkill, and ſhews a very complete acquaintance with their contents, and a ſtrong feeling of their merits. As to Seneca, with whom he cloſes his account of the ancient philoſophy, we rather think he has been led, from oppoſition to Diderot, who affected to ſet Seneca above all writers, to undervalue that celebrated author, who, though he has ſome defects of ſtile, which have been enlarged upon, certainly poſſeſſes the moſt dazzling eloquence, and has a power of warning his reader upon moral ſubjects beyond any author almoſt with whom we are acquainted.

Such is the plan of this author's critical review of ancient literature. He ſhews himſelf to be very thoroughly acquainted with it. And though he is a warm, he is not a ſuperſtitious admirer of the ancients. The three firſt volumes of this work may be ſafely recommended as a body of juſt criticiſm upon ancient literature, more full and minute than any which has yet been preſented to the public.

We ſhall not be particular in our account of what he has done reſpecting the two remaining periods of his review. Indeed it will not be neceſſary, becauſe his mode of procedure is almoſt exactly the ſame in theſe, which we have ſeen it to be in the former. In the literature of the age of Louis the Fourteenth, there is no epic poem to review; for it is only the literature of France which our author conſiders in his two laſt periods. He proceeds, therefore, immediately to the drama. And, with the ſame minuteneſs which we deſcribed him to have employed with regard to the ancient dramatic poets, and even ſtill greater, he analyzes and examines each of the plays of Corneille and Racine; deſcribing the circumſtances in which they were produced, the ſucceſs they had, the art of the poet, in ſuch pieces, and all its excellencies and defects. He enumerates and characteriſes all the inferior writers of tragedy, during the ſame period: and then proceeds to comedy; when, after a ſhort account of thoſe who preceded Moliere, he dwells at great length upon that author, and then, as he did in tragedy, gives a more curſory review of all the inferior comic writers of the age of Louis the Fourteenth. After this he conſiders the opera of the ſame period, chiefly that of Quinault; the odes, the ſatyrical and epiſtolary poetry, fables, tales, paſtoral poetry, and the different kinds of light poetry.

The

The next ſubject is the eloquence of the age of Louis the Fourteenth. He mentions firſt, the eloquence of the bar, and that of the deliberative kind in popular aſſemblies. But, though he thinks France did produce ſome ſpecimens in both theſe kinds at that period, of no little merit, he allows they were but few; and that the circumſtances of France were not favourable to produce them. He finds compenſation in the eloquence of the pulpit. This he divides into two kinds; the funeral oration, and the ſermon. And, after ſome obſervations on the earlier productions of both ſpecies, in France, he enlarges upon Boſſuet, as a model almoſt perfect in the former, and Maſſillon, in the latter. Several juſt and uncommon remarks are made on the nature of this ſpecies of compoſition. And every reader of taſte will be pleaſed with the full developement which he has given us of the beauties of ſtile and thought in Boſſuet and Maſſillon. He allows that France had not much to boaſt of her hiſtorical compoſitions in the time of Louis XIV. He is a great admirer of Boſſuet's Diſcourſe on Univerſal Hiſtory: he praiſes Fleury's Eccleſiaſtical Hiſtory: and ſpeaks with reſpect of ſome of the productions of Vertot. He gives a whole ſection to the conſideration of memoirs; in which he mentions, with particular praiſe, thoſe of Jeannin, of Villeroi, of Torcy, of Turenne, of Sully, the Letters of Cardinal d'Oſſat, the Memoirs of Mademoiſelle de Montpenſier and Molleville. "But for the knowledge of men and of affairs," ſays he, "nothing can be compared, even at the greateſt diſtance, with the Memoirs of Cardinal de Retz: 'tis the moſt precious monument, in that kind, which remains to us of the laſt age."

We can do little more than barely name the different authors in philoſophy whom he has criticiſed, and declare our opinion that his appreciation both of their doctrines, and of their talent in delivering them, is, for the moſt part, perfectly correct. The writers in metaphyſics, whom he examines, are, Deſcartes, Paſcal, Fenelon, Mallebranche, and Bayle. His account of Bayle is really valuable, becauſe it has ſeldom fallen to the lot of that man to be either praiſed or blamed with moderation. Neither the metaphyſics of Deſcartes nor Fenelon, perhaps, deſerve all the praiſe which he beſtows upon them. We are better metaphyſicians in Britain than they are in France. But it is pleaſing to obſerve this learned and ingenious man, in the ſituation in which he is placed, ſo attached to the ſentiments of religion and morality, that he cannot help regarding, with veneration, every opinion which has been employed with ſucceſs in their defence. As writers in morals, he names Fenelon, Nicole, Duguet, Larochefoucauld, Labruyere, and St. Evremond. Moſt of his obſervations on each of them are juſt and intereſting. But his criticiſm on Larochefoucauld is the fulleſt which we remember to have ſeen; and, though a little more metaphyſical acumen be wanting to the complete refutation of that author's maxims, what he has ſaid is highly valuable. A ſhort criticiſm on romances and tales concludes this part of his ſubject.

Of

Of the literature of the laſt period we have the criticiſm of the poetry only. He promiſes ſome additional volumes on the philoſophy of the eighteenth century. Into the poetry of this period he enters with the greateſt minuteneſs of detail. No leſs than four volumes are employed upon it. He begins with the Henriade of Voltaire, of which he is a great admirer. He is too wiſe and too candid not to admit its defects, but he contends that it has many, and great beauties; and we think he does prove that it has been, in general, underrated. He examines the tragedies of Voltaire in no leſs than two full volumes: and much fine inſtruction on that ſpecies of compoſition is to be found in them. It is here indeed that we think this author chiefly excels. He omits not the writers of the ſecond claſs. And when he has thus fully diſcuſſed the tragic writings of this period, he paſſes on to the comedies. He firſt examines that curious queſtion, whether to write a tragedy or a comedy be moſt difficult? where the reader will find ſeveral ingenious and important obſervations. And then he appreciates the merits, one after another, of the numerous comic writers of this period. He examines, with great judgment, the nature and merits of that new ſpecies of drama which was introduced into France by La Chauſſée, and which they ſometimes call Comedie Mixte, ſometimes Larmoyante, and criticizes with his uſual correctneſs, the productions in that kind, of Voltaire, Diderot, and others. The laſt volume contains criticiſms on the heroic and comic opera, and the different writers of theſe two deſcriptions, which have appeared in France during the laſt century.

We cannot cloſe this account of Laharpe's work without mentioning a very eloquent diſcourſe prefixed to his review of the literature of the eighteenth century, and delivered in the Lyceum in Dec. 1794; in which he deſcribes, in the moſt glowing colours of horror and indignation, the perſecution which literature had ſuffered during a few of the preceding years, and the utter abaſement into which France had been ſunk with regard to every thing, the object of taſte, reaſon, ſentiment or virtue.

"Shall our wretched tyrants," ſays he, "be compared to the men who have effected revolutions in other countries; and who, ſetting morality aſide, were great men?" "There is not one of ours," continues he, "and hiſtory will prove it, whom Cromwell would have employed as a ſerjeant in his army, or a meſſenger to one of his offices." "Methinks I ſee them yet," cries he, "thoſe ruffians under the name of patriots, thoſe oppreſſors of the nation under the name of magiſtrates of the people, mixing themſelves among us in crowds, with their groteſque apparel, which they called excluſively that of patriotiſm; as if patriotiſm muſt of neceſſity be ridiculous and impure; with their coarſe accent and brutal language, which they called republican; as if groſſneſs and indecency were ſo eſſentially republican; with their haggard countenance and wild and troubled eyes, the witneſs of evil conſcience, throwing around them looks at once ſtupid and threatening, on the inſtruments of the ſciences, of which they did not even know the names; on the monuments of the arts, which were ſo ſtrange to them; on the buſts of thoſe great men, the mention of whom had ſcarcely ever reached

reached their ears: and, one would have ſaid, that the ſight of all that literary pomp, of all that innocent luxury, of all thoſe riches of taſte and genius, rouzed within them that ſullen and ferocious hatred, that internal rage concealed within the darkeſt doublings of ſelf love, which ſtirs up in ſecret the ignorant and ill-conditioned man againſt every thing which is more valuable than himſelf."

It is certainly an objection to this book, that the part of it which treats of modern literature ſhould be confined ſo excluſively to that of France. It cannot be ſo intereſting to Engliſhmen as if it had been mixed with criticiſms upon the favourite authors of this and the other countries of Europe. And, we ſhould think, ſcarcely ſo intereſting even to Frenchmen themſelves. We ſuſpect, too, that it will appear tedious to the readers who ſeek only for amuſement in books. We are pretty certain, however, that the perſon who wants to be inured to habits of accurate inveſtigation, and to have his judgment exerciſed, in juſt deciſion concerning the objects of taſte, will not find fault either with the number of the ſubjects of judgment which this author has brought forward, or the minuteneſs with which he enters into their merits and defects. Yet, it is, perhaps, to be granted, that there is a diffuſion of ſtile in the book which ſpins it out to a greater length than is neceſſary. But this is the character of French compoſition: and an Engliſh writer of tolerable merit generally condenſes more thoughts into one page, than the very beſt of the French put into two. But then this nervous Engliſhman will not have all the flowing ſoftneſs in his periods, without which a Frenchman would not be read. And thoſe of our authors who ſtudy this delicate accompliſhment have, in general, all the diffuſion of a French writer without his vivacity.

It is certainly no little praiſe to ſay of a Frenchman who has paſſed through all that has happened in that country for a few years before and ſince the revolution, that though intimately connected with the principal *philoſophiſts* of the age, and even, at one period, partially infected with their deteſtable principles, he very ſoon perceived, and manfully retracted, his error; and has ſuffered no veſtige, either of their fantaſtical taſte or abominable licentiouſneſs, to remain on his mind. And it is ſurely a pleaſing conſideration to perſons of every country, that a man is now employed to inſtruct the inhabitants of Paris, with a taſte formed upon the pure models of ancient Greece and Rome, and the beſt productions of the former days of French literary glory, who has the utmoſt contempt for the weakneſs of that pretended philoſophy which has turned every thing upſide down, and the greateſt abhorrence of its tendency, and who underſtands and values the ſolidity and truth, as well as the ſalutary influence, of thoſe venerable doctrines which unite the heart of man to the author and to the partners of his nature.

Since this article was written, we have learnt from the public prints, that the manly freedom of Laharpe's ſtrictures, on ſome ſubjects connected

nected with civil government, has given ſuch offence to the *mild* and *equitable* CORSICAN who now rules *France*, with the *temper* and the *juſtice* of an Eaſtern Emperor, that he has iſſued his *fiat*—ſtat pro ratione (et pro *lege*) voluntas—for the baniſhment of that reſpectable old man to a conſiderable diſtance from the metropolis.—*Vive Buonaparte!!!*

Voyage en Italie; i. e. *Travels in Italy*. By the Abbé Barthelemy, Member of the French Academy, of the Academy of Inſcriptions and Belles Lettres, and Author of the Travels of Anacharſis. Printed from his original Letters to the Count de Caylus. With an Appendix, containing ſome unedited Pieces of Winchelmann, Father Jacquier, the Abbe Zarillo, of the Academy of Herculaneum and Antiquarian to the King of Naples, and of other learned Men. Publiſhed by A. Serreys, Librarian to the Prytaneum, and communicated, in its Progreſs through the Preſs, to Barthelemy's Nephew, the Senator, and to the Director of the Mint for Medals, who accompanied him in his Travels. 8vo. PP. 432. Buiſſon. Paris. 1801.

THESE travels were begun, in Auguſt 1755, and terminated in April 1757. Barthelemy was, at this time, Keeper of the King's Medals, and he was enabled to undertake his journey to Italy, for the purpoſe of improving his knowledge as an antiquarian, by the kindneſs of M. de Choiſeul de Stainville, afterwards Duke de Choiſeul, who was then the French Ambaſſador at the Court of Rome. M. de Stainville obtained the King's permiſſion for Barthelemy, invited him to reſide in his own palace at Rome, and introduced him to the moſt celebrated Antiquarians of Italy. The letters are written to Barthelemy's confidential friend, the Count de Caylus, to whom, on all occaſions, he lays open his heart, and communicates all his thoughts and intentions. They are written with great ſpirit, and certainly ſerve to ſhew the man, better than the moſt ſtudied and moſt laborious work. They are dedicated, by M. Serreys, "to the beſt of M. Barthelemy's female friends;" which we ſuppoſe to be the Ducheſs of Choiſeul, a lady to whom Barthelemy was certainly under the greateſt obligations; and whoſe virtues and attainments were richly deſerving of all the praiſes which are here beſtowed on them.

In deſcribing the pleaſure which he derived from the diſcovery of theſe letters, the Editor adverts to the number of unpubliſhed manuſcripts in France.

"There exiſt (ſays he) in France, in public or private eſtabliſhments, a number of valuable manuſcripts, eſpecially relating to hiſtory. Formerly the mere poſſeſſion of ſuch manuſcripts was deemed to conſtitute the richneſs of a library; but in my opinion there can be no richneſs in them unleſs they are put into circulation. In 1793, I drew up a memorial on this

ſubject which one of the Repreſentatives of the People, who fell a victim to the Revolution of May 31, was to have preſented to the Convention. Since that time my avocations have been ſo numerous as to prevent me from carrying my original plan into execution. It is much to be wiſhed, that an aſſociation of well-informed and laborious men would ſecond the firſt efforts of a few Members of the Tribunate, and wholly devote their leiſure hours to the examination and publication of the numerous works which are now buried in darkneſs."

The Editor obſerves, that for ſuch a taſk the *Benedictines* had an advantage peculiar to themſelves; for their whole time was devoted to ſtudy, meditation, and compoſition. He then exclaims—"Why ſhould not the fertile country which produces new Turennes and Vaubans, produce new Mabillons and Montfaucons!" He might as well have aſked, why fiſh could not be produced without water. The obligations conferred on the learned world by the order of Benedictines, as well as the benefits which they heaped on the poor, will be felt and acknowledged, long after the Goths and Vandals of the 18th century, the rebels and regicides of Republican France, by whom that, and all other orders, were plundered and deſtroyed, ſhall have paſſed from execration into oblivion. The publication of all hiſtorical documents is certainly much to be deſired; but if the taſk be really undertaken, we hope it will be entruſted to men, really capable of performing it, and who will not ſuffer their republican prejudices to ſo bias their minds as to lead them either to garble or to ſuppreſs the truth.

When at Lyons, Barthelemy corrects an error of Spon's, and alludes to the mode adopted by Tacitus in his compoſition of the ſpeeches which he puts into the mouths of his heroes.

"Lyons is full of antiquities, and new diſcoveries are daily made. We have ſeen the taurobolum preſerved at the town houſe, as well as the ſpeech of the Emperor Claudius, of which part only remains cut, not on two tables of copper, as Spon aſſerts, but on one only which has been broken into two pieces. This monument is the more precious, inaſmuch as it ſettles our ideas reſpecting the manner obſerved by Tacitus in compoſing the ſpeeches inſerted in his works. He gives that of Claudius in a very different manner from that in which it appears on the table of copper. It ſeems that he contented himſelf with taking the ſpirit of the ſpeaker, and giving his ſpeech in his own ſtyle."

Our traveller paſſed through Genoa and Florence, on his way to Rome, where he arrived the latter end of October 1755. His account of the mixed ſenſation of joy and aſtoniſhment which he experienced on his firſt view of that capital of the ancient world is highly intereſting, and truly characteriſtic of his ſtyle and manner.

"At length, my dear Count, we are ſafe at Rome, well-lodged, well-fed, and well-*carrioged;* (bien *carrosés*) and overwhelmed with politeneſs and kindneſs by Monſieur and Madame de Stainville. I informed you of the impreſſion which the gallery at Florence made on me; but, at that time, I was like La Fontaine's rat, to whom the ſmalleſt hillocks appeared to be

alps

alps and appennines. Rome has changed all my ideas;—it quite overcomes me, and deprives me of the powers of deſcription.

" I paſſed two hours at the capital, and ſaw nothing. The enormous heap of ſtatues, buſts, inſcriptions, and bas-reliefs, which have been collected together in that palace by the later popes, exhauſt admiration. We muſt never hope to form ſuch collections; in regard to antiquities, it is the iron-age with us; Italy is the only place for antiquarian reſearches. We ſhall never conquer the Romans any where but in Rome. I bluſh a thouſand times a day at thoſe infinitely ſmall monuments which are in our infinitely ſmall cabinet of antiquities; I bluſh at the idea of having ſhewn it to foreigners;—what muſt they have thought of the lively intereſt which I took in all thoſe little bronze figures, only ſeven or eight inches in height, in thoſe mutilated heads, the grandeur and rarity of which I laboured to make them admire? Why was not I apprized of this?

" Figure to your imagination vaſt apartments, not merely adorned, but filled and crouded, with ſtatues and monuments of every kind; one cabinet almoſt as large as our cabinet of medals, quite full of the buſts of philoſophers; and another, with the buſts of emperors; galleries upon galleries, corridors, ſtaircaſes, filled with grand ſtatues, grand inſcriptions, and grand bas-reliefs; the feats of the conſuls, an ancient plan of Rome in moſaic, Egyptian ſtatues, of a gigantic ſize, of baſaltic or black ſtone;—in ſhort, here we find united, ancient Egypt, ancient Athens, and ancient Rome."

His deſcription of Biſhop Baiardi and of his firſt interview with him at Naples, is highly diverting.

" Vaſt and indefatigable compiler, reſpectable from the good qualities of his heart; formidable, from his memory, to thoſe who undertook to liſten to his ſpeeches or peruſe his works; Baiardi had cultivated every branch of literature, and tranſplanted into his own head a crude, enormous, maſs of knowledge which eſcaped from thence in a ſtate of confuſion. He began by publiſhing a general catalogue of the monuments preſerved at Portici, in one folio volume; and as the engravings were not yet ready, he obtained permiſſion of the King to place, at the head of his great commentary, a preface deſtined to inform us of the epoch, the conſequences, and the utility of the labours at Herculaneum;—he publiſhed the opening of this preface in ſeven quarto volumes, without entering upon the ſubject.

" I will explain his method for the benefit of thoſe who may be tempted to follow his example. It is the duty of him who undertakes to explain monuments to make their proportions known; but what meaſure ſhould he employ for this; Hence a long diſſertation of the different meaſures of the Aſſyrians, Babylonians, Perſians, Greeks, and Romans;—moſt of the monuments were dug out of the ruins of Herculaneum. That name, like Heraclea, was given to ſeveral towns;—thence an incurſion into the fields of ancient geography. Herculaneum was founded by Hercules;—but there were ſeveral heroes of that name, the Syrian, the Egyptian, the Greek, &c. Thoſe muſt be followed, therefore, in their expeditions, in order to aſcertain which of them was the founder of our Herculaneum; hence an incurſion into the fields of mythology.

" It will be perceived, that ſuch reſearches would eaſily have led the author through a dozen volumes; unfortunately he was ſuddenly ſtopped in the middle of his journey, and, ſoon after, returned to Rome, where I went to ſee him. I aſked him if he meant to finiſh his preface; he told

me he had ſuſpended it, and that, for his amuſement, he was employed in abridging the Univerſal Hiſtory, which he ſhould confine to twelve duodecimo volumes, and which he ſhou'd begin by the ſolution of a problem of the higheſt importance both to aſtronomy and to hiſtory;—this was to fix the preciſe point in the Heavens in which God placed the ſun, at the creation of the world. He had juſt diſcovered this point, and he ſhewed it to me on a celeſtial globe.

"I have, perhaps, ſaid too much already of Monſignor Baiardi, but as I only write for my own amuſement, or, at moſt, for that of a ſelect circle of friends, I ſhall exhibit a ſketch of this man, and give myſelf an account of what paſſed on my firſt viſit to him at Naples. I found him in a large apartment, fixed, by a cold, to a ſofa whoſe appearance diſplayed inconteſtible proofs of the length of its ſervices;—he was covered with veſtments ſo antique, that they might eaſily be taken for the ſpoils of ſome ancient inhabitant of Herculaneum. As he was employed with his Secretary, I begged I might not interrupt him, and ſeated myſelf at the end of the ſofa. Some monks of Calabria had conſulted him reſpecting an heretical notion which began to ſpread itſelf among them. They had juſt learnt that a certain Copernicus maintained, that the earth moved round the ſun. "What then will become of that paſſage in holy writ in which the earth is declared to be immoveable, and of that Joſhua, who ſtops the courſe of the ſun; and then the evidence of our ſenſes? Beſides, how could we avoid falling, if we were obliged to have our heads downwards, during the night?"—The prelate anſwered all theſe queſtions at great length, and with great erudition; he guarded the honour of the ſcriptures, explained the laws of gravitation, inveighed againſt the impoſition of our ſenſes, and concluded by adviſing the monks not to diſturb the aſhes of Copernicus which had been ſo long cold, and to ſleep as quietly as they had hitherto done.

"When he had finiſhed his anſwer, he renewed his excuſes to me; and I told him, that having been ſent to Italy by the King of France, to ſearch for ſome medals which were not in his cabinet, of which I had the ſuperintendance, I felt it to be a part of my duty to form an acquaintance with the moſt diſtinguiſhed characters in the country. He pulled off his cap, redoubled his politeneſs, coughed a long time, and then aſked permiſſion to introduce to me Signora Maria Laura, his old friend, whoſe virtues were equal to her knowledge and talents; who underſtood Latin, Greek, and Hebrew, who drew and painted like Apelles, touched the Lyre with the ſkill of an Orpheus, and embroidered as well as the daughters of Minos. Before he had finiſhed his eulogy, Signora Maria Laura made her appearance. She ſeemed to be between ſixty and ſixty-five, and the prelate was about five years older.

"In the courſe of the converſation, he aſſured me that he was deſcended from the Chevalier Bayard, and that he was a Frenchman not only by birth, but by inclination. He then complained of the manner in which the works at Herculaneum were conducted, of the negligence of the Miniſters in reſpect of the manuſcripts found there, and of the jealouſy created by the honourable treatment which he had experienced from the King. By ſome chance or other, I mentioned the Count de Caylus, when he immediately exclaimed—'What do you know M. de Caylus? He is my very good friend. Hearkye, Signora Laura; this M. de Caylus is one of the greateſt Lords in France, and one of the moſt learned men in the world; he is the Preſident of all the Academies at Paris, and the protector of all the

the arts;—he knows every thing, and writes on every thing; his works are the admiration of all Europe." Then immediately addreſſing himſelf to me, in French, he ſaid, " Qu'a-t-il fait le Caylous? Je n'ai jamais rien vous de loui." And, without waiting for an anſwer, he rang the bell, and ordered a large box of manuſcripts to be brought to him; which contained a collection of his Latin poetry. On his propoſing to read one of theſe to me, I ſaid, " I ſhould be delighted to hear it; but, my Lord, your cough is ſo troubleſome." He told me he would willingly ſacrifice his own comfort to my amuſement; and, in order to amuſe me, he ſelected from the box a poem, entitled, *An Anatomical Deſcription of the Brain.* Beſides that I had a very imperfect knowledge of the ſubject, the Italians pronounce the Latin ſo differently from us, that the charm of his verſes did not reach me. This Maria Laura perceiving, ſhe interrupted him at about the hundredth line; and having obſerved that a ſubject of ſuch beauty and importance required much previous meditation to be well underſtood, propoſed that he ſhould read his *Fountain of Trevi.* " Madam is right, (ſaid he) you juſt come from Rome and muſt frequently have admired that beautiful Fountain; I was there when it was firſt diſcovered; *l'oestro poetico* immediately ſeized me, and I tranſfuſed a copious portion of it into the following verſes."—'Twas in vain that I obſerved, " my Lord, your cough is very bad;"—I was obliged to liſten, &c."

In the appendix is an intereſting memoir, by Barthelemy, on the ancient monuments of Rome, which firſt appeared in the Memoirs of the Academy of Inſcriptions. Here the progreſs of luxury in ancient Rome is briefly traced, in a lively and pleaſing manner, and its cauſes and conſequences are as briefly and as ably developed. Adverting to the reigns of Caligula and Nero, Barthelemy truly obſerves:—" Then vanity knew no bounds; the mine and the quarry were exhauſted without affording the means to ſatisfy it; ſome idea may be formed of the quantity of columns of granite, of porphyry, and of different kinds of marble, which were formerly to be ſeen at Rome, when it is known that more than ſix thouſand of them ſtill remain." In another part of this memoir we are told, " when it was ſaid that Rome was formerly *peopled* with ſtatues and buſts, the expreſſion was not exaggerated;—antiquarians have aſſured me, that they had themſelves counted, in the city and in the country ſeats around it, nearly *ſeventy thouſand.*"

The following paſſage will probably remind our readers of ſome recent events, and afford ſome inſight into the domeſtic policy of the *Citizen-Emperor* of a neighbouring country.—" The Romans (during the reigns of Caligula and Nero) ſpread themſelves over the provinces, where they conquered pictures, ſtatues, arts and artiſts, which they carried with them to Rome. *The Emperors favoured that luxury which employed the minds and enervated the hearts of their ſubjects.*"

We can ſafely recommend this volume, as calculated to afford both amuſement and information. The Editor, M. Serreys, has fulfilled his part of the taſk with ability and judgment.

Voyage de la Troade, fait dans le Années 1785 *et* 1786. Par J. B. Le Chevalier, Membre de la Societé des Sciences et Arts de Paris; du Lycer du Caen; des Academies d'Edinbourg, de Gottingen, de Caſſel, et de Madrid. 3 Tom. 8vo. Troiſieme edition; revue, corrigée, et conſiderablement augmentée. Paris, Dentu, Imprim. Libraire. An. x. 1802. i. e. *Le Chevalier's Journey to the Plain of Troy.*

THE ſubject of this book has been ſo often and fully diſcuſſed ſince its firſt appearance in this country, that it will not be neceſſary for us to enter very minutely into its merits. It was firſt preſented to the public in Britain. The author being at Edinburgh, in the courſe of a journey through ſome of the northern countries of Europe, ſo excited the curioſity of ſome of the literary characters of that city, by his deſcriptions of what he conceived to be the Plain of Troy, that they requeſted him to draw up an account of his diſcoveries reſpecting that renowned ſpot, which was read before the Royal Society of Edinburgh, and publiſhed in their Tranſactions. At the ſame time Mr. Dalzel, Profeſſor of Greek, in that univerſity, thought it worth his while to publiſh a tranſlation of the performance, illuſtrated with a number of notes. It met too with ſo much approbation from Heyne, the celebrated profeſſor of Greek in our King's College of Gottingen, that a tranſlation of it in German was publiſhed under his direction, and ſeveral illuſtrations added by himſelf. It was not every where, however, received with ſo much favour. It muſt be confeſſed, that there is an appearance of enthuſiaſm and credulity in the book, which has a tendency to provoke a little ſcepticiſm. Its great antagoniſt was Mr. Bryant, who, with much ingenuity, and no little ſhew of learning, publiſhed a book to ſhew that Homer was a mere plagiariſt, and the war of Troy only a fiction. It was part of his buſineſs, accordingly, to deſtroy, if poſſible, any evidence of that tranſaction which might ſeem to ariſe from the conformity of this place on the Banks of the Helleſpont, with the deſcriptions of Homer. The principal intention of this new and enlarged edition of Le Chevalier's work ſeems to be to obviate the objections of this author.

This may ſurely be dignified with the title of an enquiring age; a diſtinction which it ſeems ſo fond of aſſuming, if the practice of publiſhing theories on every ſide of a queſtion, however trifling, may entitle it to that high appellation. And the admirers of Oſſian's Poems may, with more patience, bear the authenticity of their favourite bard to be called in queſtion, when the mighty Homer himſelf has not eſcaped that fate. The point, however, which is of main conſequence, remains all the while unaltered. We have the Iliad itſelf: and if that be the moſt delightful and inſtructive poem which has yet been given to the world, it is a matter of very ſecondary conſideration indeed, whether it was written by a blind man or a prieſteſs of Egypt; whether the ſubject of it be real or fictitious. We read Milton's

Milton's Deſcription of the Garden of Eden, which we know was copied from no archetype, with as much pleaſure as we read Homer's Deſcription of the Gardens of Alcinous; which Le Chevalier aſſures us was accurately tranſcribed from the place itſelf.

It does not appear to us, beſides, that it proves any thing with regard to the reality or fictitiouſneſs of the war of Troy, that a place ſhould be found, where Homer deſcribes, which exactly correſponds to his poems. Becauſe, if he wanted to tranſfer a tranſaction from Egypt to Aſia Minor, and to adapt verſes, which had been ſung in praiſe of others, to the falſe decoration of his countrymen, it was extremely probable that he would pitch upon a real ſpot for the ſcene of his fictitious operations, and deſcribe it exactly.

Beſides a deſcription of the Plain of Troy, with which the former editions of Le Chevalier's book commenced, this edition gives us a previous account of his voyage from Venice along the eaſtern coaſt of the Adriatic, and through the Archipelago, till he arrived at Alexandria-Troas. He touched at ſeveral places of the coaſt of Dalmatia and Albania, and viſited ſeveral of the more remarkable iſlands in that ſea. It does not appear that he poſſeſſed much time for making inquiries reſpecting the places which he ſaw. And we cannot ſay that we are much wiſer for the inſtruction he has given us concerning them. Wherever he meets with a ſpot, the ſcene of any of the tranſactions of Homer's heroes, he is tranſported with enthuſiaſm, and always finds the moſt exact correſpondence between the place and the deſcriptions of the poet. He ſpent ſome time at Athens. And every perſon of ſenſibility muſt join with him in the emotions he deſcribes in viſiting the different parts, which will never be forgoten, of that celebrated ſpot. Every thing told us by an eye witneſs of ſuch a place as Athens, and its adjacent territory, is intereſting in the higheſt degree. But one does feel diſappointed, in reading this book, that an eye witneſs ſhould not have found ſomewhat more to tell. He indeed diſclaims the taſk of deſcribing Athens, becauſe it had been ſo completely done before. We muſt, however, expreſs our opinion that this author does not appear to have the talent of a very intereſting writer of travels. He may have been an accurate obſerver as far as he directed his obſervation; but it ſeems to have been confined to a number of objects too ſmall to intereſt any but a very ſmall number of readers. He is certainly too, not a maſter in the art of compoſition: and yet his deſcription of pictureſque ſcenery is often very pretty. Few things can be finer than the deſcription of what he ſaw and felt on Cape Sunium, in the territory of Attica; and, had it not been very long, we ſhould have here inſerted it for the pleaſure of our readers.

The chief part of the work is the deſcription of the Plain of Troy, not much altered from what it was in the former editions of the work, except by the addition of ſome remarks of a few travellers who have viſited the ſame place after M. Le Chevalier. We are very ready to declare our opinion that this part of the work has a great deal of merit. The Plain of Troy is deſcribed with the utmoſt minuteneſs. A very

clear delineation is given, from Homer, of the ſcene of the tranſactions which he celebrates, and ſo exact an agreement pointed out, even in moſt minute particulars, between the actual ſtate of the place at this day, and the deſcriptions of Homer, as we ſhould have thought incredible, the ſuggeſtion either of impoſture or credulous imagination, had not the teſtimony of Le Chevalier been confirmed by that of others, whoſe character we know to be beyond any ſuſpicion either of being deceived themſelves in ſuch matters, or wiſhing to deceive others. It is ſufficient without any more, to name Sir Robert Liſton, that moſt reſpectable and excellent man, who reſided ſo long as our ambaſſador at Conſtantinople. It is incredible that a co-incidence in ſo many points ſhould be the reſult of chance. And this certainly is the ſpot which Homer meant to repreſent as the field of the Trojan war, whether there ever was ſuch a war or not.

It is beſide our purpoſe to enter into the controverſy concerning the war of Troy, farther than to declare our opinion that, as it entirely correſponds with the early hiſtory and ſtate of Greece, ſo it is utterly impoſſible to account for many parts of that hiſtory and ſtate, if we reject the accounts of the Trojan war. Le Chevalier enters the liſts againſt Bryant. But we cannot ſay that our author ſhines as a controverſial writer. Could no more be ſaid in anſwer to Bryant than what he has ſaid in two chapters, wherein he criticiſes that author's work, we ſhould be very much inclined to think it unanſwerable. Le Chevalier did very wiſely in bringing forward Mr. Morritt, as the redoubted antagoniſt of Jacob Bryant. This gentleman viſited the Plain of Troy, ſince M. Le Chevalier, in company with two other Engliſh gentlemen, Meſſrs. Dallaway and Stockdale, and gives the moſt deciſive confirmation of the greater part of the Frenchman's diſcoveries. Not ſatisfied with this, he publiſhed a book in direct anſwer to Bryant, which he divides into two parts, the firſt containing a defence of Homer and the other authors who have tranſmitted to us accounts of the ſiege and deſtruction of Troy, and the other, a vindication of the accounts which have been given us of the agreement between the poems of Homer, and the place called the Plains of Troy, on the eaſtern ſhores of the Helleſpont. In each of theſe chapters he follows Mr. Bryant minutely through all his objections, and anſwers them ably and ſatisfactorily. He convicts him of ignorance, and of falſe quotations in many places. And he even charges him with bad faith; of which, it muſt be confeſſed, he proves ſome appearance againſt him. Le Chevalier tells a pleaſant ſtory, which very well accounts for deviations of ſuch a kind as this ſometimes, in men otherwiſe of the moſt perfect integrity and honour.

" At the beginning of the laſt century lived a man of extenſive knowledge and deep erudition, who would have enjoyed undiſputed reputation, if the deſire to make himſelf be ſpoken of had not engaged him to ſupport bold and paradoxical opinions. One of his friends repreſenting to him one day the injury he did to himſelf by his paradoxes and ſyſtems, received the following anſwer: ' Do you think, then, that I have riſen all my life at four

four o'clock in the morning only to ſay what others have ſaid before me?' His friend replied, 'it happens ſometimes, when a man riſes ſo early, that he compoſes without being perfectly awake, and vents the reveries of a diſagreeable night for truths of demonſtration."

Le Chevalier has very much ſtrengthened his cauſe undoubtedly, by the tranſlation of Mr. Morritt's work, which he has ſubjoined to his own, and which compoſes the whole third volume of this edition. We have to add, that it is extremely well tranſlated. We ſhall cloſe our account of this book with a quotation, as a ſpecimen of the author's deſcriptive powers, with which we are perſuaded our readers will be well pleaſed. It is an account of the objects beheld from the top of Mount Cotylus, the higheſt point of the chain of mountains which ſurround the Plain of Troy, and incloſe it in their boſom on all ſides, except on the weſt, where it is open to the Archipelago, into which the two rivers pour themſelves, which deſcend from Mount Cotylus, and make their way through the plain.

"O you, the lovers of Homer, and of the beauties of nature, come and contemplate with me the enchanting ſcene, which preſents itſelf to my view! The ſky is clear; a few light miſty clouds interrupt its azure vault only to communicate to it an additional ſplendour; the ſetting ſun ſtrikes with his golden rays the ſummits of all the mountains which ſurround me. If I forbear a moment to ſurvey the plains of the Scamander, my eyes reſt on the beautiful abodes of Myſia and Thrace; I ſee the Granicus and Æſepus eſcaping through the valleys and the plains, to go and pay the tribute of their waters to the Propontis. At forty leagues diſtance, and in the horizon of the Egæan ſea, I diſtinguiſh the mountains of Thrace, and the ſummit of Athos, where Juno reſts when ſhe deſcends from Olympus; I perceive the iſland of Lemnos, where Sleep, the brother of Death, has fixed his abode, and that of Lamothrace, from which Neptune diſcovers Ida, the fleet, and the city of Troy. Nearer me are the iſlands of Imbros and of Tenedos, where that fame god leaves his car and his horſes to fly to the aſſiſtance of the Trojans; I diſcover at laſt, the ſummits of Mount Gargara, where, at this day, grow the crocus and hyacinth, as at the moment when Jupiter, ſurrounding Juno with a golden cloud, fell quietly aſleep in her arms."

E. W. Oemmler's (Kenſiſtorialrath und Superintendent in Iena) Vermiſchte und Leſſte Beitrage, &c. Miſcellaneous Contributions for the Improvement of Paſtoral and Caſuiſtic Theology. By E. W. Oemmler, Member of the Conſiſtory, and Superintendent in Iena. Publiſhed at Iena, by Gopſerdt. 1801.

THE ſubjects of theſe contributions are, the holy ſacrament of the Lord's Supper, ſuperſtition, the publication of the banns of marriage, abſolution, dues in money upon the performance of certain eccleſiaſtical functions, offices of devotion, methods of providing for the poor, charity ſermons, funerals, and taxes payable upon funerals, confeſſion, clerical admonitions, ſtipends, affliction, penitential ſermons,

mons, Chriſtianity, duelling, the examination of candidates for the holy miniſtry, books of pſalmody, &c. &c. to the number of one hundred and ſixty. They are arranged in alphabetical order. The author is a venerable old man, of the higheſt reputation. It is believed, that his book cannot fail eſſentially to promote the intereſts of true religion, in the country which has the benefit of it.

Dr. J. D. Metſger's (Hofrath und Profeſſor in Konigſberg) Beitrage zur Geſchichte der Fruhlingſepidemie im Jahre, 1800, 1801. Altenburg, &c. Contributions towards the Hiſtory of the Vernal Epidemical Diſtemper which prevailed in the Years 1800, and 1801. Altenburg, &c.

AN influenza, attended with peculiar and highly remarkable ſymptoms, was, at the time mentioned in the title, introduced from Ruſſia to Konigſberg. Its infection was ſoon extenſively ſpread: and many died of it, without other diſeaſe. Dr. Metſger has given, here, a good account both of the ſymptoms of that epidemical complaint, and of the method of cure which was the moſt ſucceſsfully employed againſt it.

Herodis Attici quæ ſuperſunt. Adnotationibus illuſtravit Raphael Fiorillo, Bibl. Regiæ Acad. Georg. Aug. a Secret. Præfixa eſt Epiſtola Chr. G. Heynii, ad Auctorem. Lipſiæ, apud Friſch. Remains of Herodes Atticus, &c.

THE name of Herodes Atticus is one of the moſt amiable of thoſe which illuſtrate the age of the decline of the language and literature of ancient Greece. The Engliſh reader will find an ample and intereſting account of him, in one of the volumes of Gibbon. He was a native of Marathon in Attica; where he died of the plague, in the 175th year of the Chriſtian æra, the 76th of his own life. He was in favour with the Roman Emperors, the Antonini; and had the honour of inſtructing Verus in Grecian learning. He ſtudied under the moſt eminent philoſophers and critics of that age; and was himſelf admired and followed by many diſciples, and cenſured by many envious rivals. The remaining ſpecimens of his eloquence have been formerly publiſhed in the collections of the Greek orators, by Aldus, Stephanus, Gruter, and Reiſke. Mr. Fiorillo gives them, in this volume, with the illuſtrations of—an Eſſay on the Life and Writings of Herodes Atticus; a Diſſertation on the Fragments of a Herodes, a writer of Iambics; and ſome concluding obſervations *De Republica*. *Prefixed* to the whole is, the Epiſtle of Heyne, indicated in the title, in which that learned writer deſcants with great learning, judgment, and ingenuity, on the proper objects of the ſtudy, and the reſearches of criticiſm.

Erfahrungen

Erfahrungen uber die Kuhpocken, &c. Mitgetheilt von Dr. J. K. Sybel. Berlin., Fleiſcher. Experiments reſpecting the Cow Pox. By Dr. J. K. Sybel.

DR. Sybel has endeavoured to aſcertain, by experiments fairly inſtituted, how far inoculation with the Cow Pox may ſerve beneficially to prevent the infection of the Small Pox. In this publication he relates the particulars of the caſes of eighty children whom he inoculated with the matter of the Cow Pox, with the happieſt effect. To the caſes are ſubjoined nine different papers of obſervations by Dr. Wilke, and one by Mr. Beggrov, ſurgeon. A copper-plate is annexed, which repreſents the appearances of the Cow Pox in three different ſtages of the infection—ſoon after the inoculation, and before the ſymptoms of fever have begun to manifeſt themſelves; when the pock is at its height of inflammation; and when it has, at laſt, aſſumed the aſpect of a horny ſcurf. There is, alſo, in the plate, a repreſentation of that imperfect Cow Pock, the infection of which is not to be truſted, as effectually preventive of the Small Pox.

Das Ganze der Landwirthſchaft. Ein Buch fur der deutſchen Landwirth, der ſeinen Wohlſtand zu verbeſſern ſucht, &c. The whole Practice of Huſbandry. A Book intended to improve the Condition of the German Farmer. By J. W. J. Weiſſenbruch, Aſſiſtant Secretary to the Heſſian Chamber. 1801. 1ſt vol. Frankfort. Behrens.

THE ſubjects of which the volume now publiſhed, of this work, treats, are, tillage, the culture of fruit-trees, and the culture of plants uſed as forage for cattle. The author has explained, in particular, the phyſiology of vegetables, in a very ſatisfactory manner. Several other volumes muſt follow, to complete the work.

Idyllen, von J. H. Voſs. 1801. *Konigſberg. Nicolovius.*

THE titles of theſe idyls follow:—The Spring Morning; The Firſt Emotion of Senſibility; The Bondman; The Relief; The Freed Man; The Winter Evening; The Waſherwoman; The Serenade; The Beggar; The Giant Hill; The Feſtive Supper; The Devil bewitched; The Seventieth Birth-day; The Hay Maker; Philemon and Baucis.—Theſe Pieces are all worthy of the genius and reputation of Voſs.

Einleitung zur Kenntniſs der Engliſchen Landwirthſchaft. Introduction to the Knowledge of Engliſh Huſbandry. By A. Thaen. Hanover.

A Work which ſhews how vigilant the Germans are, to compare our methods with their own, and to avail themſelves of our improvements.

Verſuch einer Statiſtik der Daniſchen Monarchie, von Friderich Thaarup, auſſer. Profeſſor der Statiſtick auf der Univerſitat zu Kopenhagen, &c. Eſſay towards an Account of the Public and General Economy of the Kingdom of Denmark. By Frederick Thaarup, Profeſſor Extraordinary of Public Economy in the Univerſity of Copenhagen. 2 vols. 8vo. Proft Son and Co. Copenhagen.

A More accurate, or more ſatisfactory work than this, on the public economy of any country, we have never had the fortune to peruſe.

It opens with an enumeration of the various printed books, of the aſſiſtance of which Mr. Thaarup here occaſionally avails himſelf. Their number is ſurpriſingly great. We doubt whether the reſearches made in Britain and Ireland into the public economy of the Britiſh empire, be equal for zeal, labour, and ſucceſs, with thoſe which have been made by the Danes, to illuſtrate the ſtate of the Daniſh dominions.

Mr. Thaarup then enumerates the different territories ſubject to the crown of Denmark; and particularly explains the plan according to which his work is executed.

To give a liſt of the books which have been publiſhed, relative in particular to each of the principal diviſions of the Daniſh dominions; to deſcribe its ſituation, extent, ſubdiviſions, climate, and natural advantages; to give an account of its huntings, fiſheries, huſbandry, and mines; to explain the ſtate of its towns, manufactures, arts, trade, and ſhipping; to ſtate its population; to unfold what diſadvantages of ignorance, inſecurity, moral diſorder, poverty, diſeaſes, &c. the people are ſubject to; and finally, to ſpeak of the eſtabliſhments of police, religion, the diſtribution of juſtice, and the general government: theſe are the ſeveral parts into which the author has ſubdivided his taſk.

The territory of Denmark Proper, is ſituate, according to Mr. Thaarup, between 54° 20′ N. L.; between 24° 20′, and 30° 40′ E. L. from Ferro. Its whole extent is about 643,053 geographical miles; or, according to a more recent menſuration and eſtimate by Mr. Morville, 645,933 ſquare miles. The climate is cold, but healthy.

The natural diviſion of the country is into the peninſula of Jutland, and ſeveral iſlands various in extent. Its political ſubdiviſion is into ſeven diſtricts or counties. Its eccleſiaſtical diſtribution is into ſix epiſcopal dioceſes. The counties are again ſubdivided into bailiwicks; and the bailiwicks into portions ſtill ſmaller. The biſhoprics are divided into provoſtries; each of which may contain about twenty pariſhes. The number of the bailiwicks, formerly forty-eight, was by a royal ordinance of the 4th of September, 1793, reduced to eighteen. The provoſtries are, in number, one hundred and forty: the pariſhes, in all, one thouſand ſix hundred and ninety-eight. The number of the towns in Denmark is ſixty-ſix.

Limeſtone,

Limeſtone, ſchiſtus, ſandſtone, and turf, or peat-earth, are the moſt abundant mineral products of the kingdom of Denmark. Common limeſtone, fit for burning, is found in the iſlet of Saltholm, near Copenhagen; beſide a village about two miles diſtant from Ringſted; at Stevnſclint; and at Dagbiery and Monſed, in the county of Weborg. In Saltholm is found a ſpecies of marble, of a bright yellow and a grey colour, interſperſed with duſky veins; it takes a good poliſh. A black marble with yellowiſh veins, is found in the pariſh of Aakier, in Bornholm: and of this ſtone are moſt of the churches in that iſland conſtructed. The marble of Saltholm is ſometimes cut into ſlabs for tables: and both that of Saltholm and that of Bornholm, are occaſionally burnt in the lime-kilns. There is another ſort of lime-ſtone, in which the lime ſeems, by the account, to be impregnated with manganeſe, and to which the people of the country give the name of *Cement-ſtone*; when burnt, and mixed with lime, it *affords* a *cement* greatly *preferable* to any other of which the uſe is known in Denmark: it is found in abundance in the iſle of Bornholm. The famous chalk-hill of Moen affords a chalk the beſt in Europe; of which there is much exported to England and other foreign parts; and which has the name of *Danica Terra Alba*. Clay fit to be made into bricks, tiles, tobacco-pipes, and porcelain, is found in different parts of Zeeland, in the iſle of Bornholm, in the pariſh of Aakier, and in divers other places. The exportation of the fineſt porcelain-earth is prohibited by law. Marle abounds in all the provinces of Denmark Proper. Red bolus is found in Fredericia in Jutland, and in various other parts. Fuller's earth of excellent quality is found in ſome parts. Tripoline earth, fit for uſe in the poliſhing of metals, is found in Moen, Mors, Fuurland, and Frieſenberg. In Bornholm are found thoſe which are known by the name of Bornholm diamonds. Theſe diamonds are naturally lodged in a matrix of indurated clay. That ſtone, when broken, exhibits within it an aperture of ſix or ſeven inches diameter. On the ſides of that aperture are the diamonds or cryſtals found imbedded. They are ſuſceptible of a fine poliſh, and are ſold at from two ſhillings and ſixpence each to eighteen ſhillings ſterling. They are ſet uſually as ornaments in buckles, ſleeve-buttons, breaſt-pins, &c. In the year 1791, the number of two hundred and ninety-two; and in 1792, no fewer than one thouſand and eighty of them were thus uſed. Feldſpar, found in Bornholm, is uſed in the porcelain works at Copenhagen. There is a quarry of ſand-ſtones at Neroe in Bornholm, from which conſiderable quantities are annually brought for building at Copenhagen. There is another ſort, found likewiſe in Bornholm, which furniſhes mill-ſtones. Turf abounds in all the provinces. A company entered, in the year 1789, into an undertaking to ſupply the capital with turf for fuel; but it was found unprofitable; and they ſoon relinquiſhed it. Yellow amber is found on the weſt coaſts of Jutland, but not in great quantity. Some ſmall quantities of gold have been found in Bornholm. An ore of copper,

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and ore of lead, have been met with in the ſame iſle. Bog iron is found in Jutland. Allum and vitriol are found in Fredericia. Bornholm furniſhes abundance of pit-coal. The working of the ſtrata of coal in that iſle was undertaken a few years ſince, by an Engliſhman of the name of Davenport.

Few countries in Europe are fitter than Denmark for producing corn. The total yearly produce of this article in Denmark, excluſively of the Duchy of Sleſwick, has been reckoned at three million one hundred and thirty-one thouſand two hundred and eight tons in grain of all ſorts. The quantity annually conſumed in the diſtilleries may be about one hundred and ſeventy-three thouſand ſeven hundred and thirty-one tons. Red and white clover, lucerne, and ſainfoin are the grain which have begun to be cultivated in Daniſh huſbandry. Potatoes were introduced from Scotland in the year 1708, and have been ſince cultivated here with the greateſt ſucceſs, eſpecially during theſe laſt thirty years. Flote Feſcue *(feſtuca fluitans Linn)* is one of the indigenous plants of Denmark, and is cultivated for the ſake of its grain, with good profit. The grain affords a pleaſant bread, makes good flummery, and anſwers very well both for the uſes of the diſtillery, and for fattening cattle. Carroway *(carum carvi)* is cultivated in different parts; and its ſeeds are very much uſed in the diſtilleries. Muſtard is likewiſe raiſed here in ſufficient quantities. Much attention is paid to the culture of flax and hemp. Hops are raiſed, but not in ſufficient quantity to ſupply the breweries. Tobacco is cultivated at Copenhagen, and in other parts. Madder is raiſed in ſmall quantity at Copenhagen and Kallundburgh. Saw-wort, arrow-head, and a diverſity of colouring plants grow naturally in Denmark. Rhubarb and other medicinal plants are here cultivated. Coleworts, turnips, and carrots are generally cultivated as pot-herbs. The iſle of Amack is reckoned the kitchen-garden of Copenhagen. Peaches and apricots grow in the fruit-gardens, even in the open air. Pine apples, or ananas, are raiſed in hot-houſes. Apples, pears, plumbs, cherries, walnuts, and cheſnuts, are reaſonably plentiful. In ancient times, the whole territory of Denmark was overſpread with foreſts. Much of that wood has been, in the proceſs of time, waſted and extirpated. But there are ſtill conſiderable woods in the counties or diſtricts of Copenhagen, Hirſchholm, and Kronburgh, as well as in other parts. Oak, birch, beech, alder, hazel, and willow, are the ſpecies of trees the moſt common. There is, however, at Copenhagen, a conſiderable ſcarcity of wood for fewel and other domeſtic uſes.

The horſes of Denmark are ſo famous throughout Europe, that a ſet of Daniſh coach-horſes is eſteemed one of the nobleſt preſents that can be offered to any foreign prince. There are at Frederickſburgh royal ſtuds, in which about ſeven hundred horſes, young and old, are maintained, at an annual expence of little leſs than ſeven thouſand pounds ſterling. There is a conſiderable yearly exportation of Daniſh horſes to Sweden, Ruſſia, and Germany. Cows and oxen

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form a good part of the wealth of the Daniſh huſbandmen. They are in great numbers exported to Germany and Holland. The Daniſh cows yield from ten to twelve quarts of milk in the day. The dairies furniſh butter ſufficient for domeſtic conſumption, with a ſurplus for exportation. The Tyeboe cheeſe of Denmark is famous for its ſtrong pungent taſte. The total number of theſe cattle of all ſorts in this country, has been eſtimated at four hundred and fourteen thouſand four hundred and eighty-nine. Not fewer than two hundred and eighty-five thouſand one hundred and ſixty died of the epidemical diſtemper, among the horned cattle, between the 1ſt of January, 1745, and the 1ſt of January, 1746. The total number of ſheep in Denmark is about eight hundred and forty-ſeven thouſand: they are a ſmall race: it is uſual to ſhear their wool twice in the year: cheeſe is occaſionally made from their milk: the total quantity of wool which they annually yield, has been eſtimated at one million ſix hundred and ninety-four thouſand pounds. Attempts have been made to improve the quality of the breed with Spaniſh and Barbary tups. There is no great number of goats in Denmark. Two ſorts of ſwine are bred here; a ſmall race, each of which, when one year and a half old, may weigh in the ſhambles about ſixteen ſtone Engliſh; and a larger race, weighing each from twenty-four to thirty-ſix ſtone Engliſh. Not fewer than ten thouſand living ſwine, with a large quantity of ſalted pork and bacon, are annually exported from this country to Hamburgh, Lubeck, Holland, and Norway. Geeſe, hens, turkies, and pigeons, are common in Denmark. The fiſhery is a great ſource of wealth to Denmark, though its produce be, for the greater part, conſumed at home, without exportation.

Conſiderable eſtabliſhments have been made for the improvement of *rural economy* and of the national economy in general. Count Otto Thott and Major General Claſſen left, each, an ample legacy, to afford annual præmia for the beſt eſſays on ſubjects relative to rural economy, which have begun to be applied agreeably to the intentions of thoſe by whom they were bequeathed. General Claſſen left alſo, a fund for the eſtabliſhment of an agricultural ſchool, in which Mr. Olufsen has been appointed the firſt profeſſor. A ſchool, for explaining the nature of the diſeaſes of cattle, and the remedies to be applied to them, was inſtituted at Copenhagen, in 1773; and its firſt profeſſor was Dr. Peter Chriſtian Abdilgaard. Since the year 1769, there has exiſted in Copenhagen a Royal Society for the improvement of public economy: its funds ariſe partly from the voluntary contribution of the members, and in part from the gift of the crown, and from bequeſts by private perſons: it conſiſts of about two hundred and fifty members, ordinary and extraordinary: it has beſtowed, between the years 1772 and 1792, more than twenty thouſand pounds ſterling in prizes, on about four thouſand two hundred perſons, the authors of eſſays, &c. In the year 1786, government inſtituted a loan-bank, with a capital of nearly two hundred thouſand pounds ſterling, to be lent out without intereſt, but upon adequate ſecurity,

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to perſons deſirous of improving their eſtates. The peaſantry are partly free farmers, partly ſtill in a ſtate of villenage. The latter have been, in great numbers emancipated within theſe laſt forty years.

Denmark poſſeſſes various flouriſhing manufactures. Its linen manufactures are not, however, very thriving. The whole quantity of linen annually conſumed in the country, may amount to the value of perhaps one million and a half ſterling: of which about one-third is imported from abroad. Here are ſeveral thriving woollen manufactures: one of theſe is upon a royal eſtabliſhment, and is intended to furniſh clothing for the army. There is a thriving manufacture of ſtockings among the peaſantry in Jutland: they are knit with knitting-kneedles, without the uſe of frames. Some are exceedingly fine. Their prices are from tenpence to perhaps five ſhillings ſterling a pair. The manufacture of Mancheſter cotton ſtuffs has been introduced, with good ſucceſs, at Copenhagen. Mr. Nordberg employs, in his manufacture, the abbreviating ſpinning machinery. It is reaſonably expected, that, both in lowneſs of price and in every other quality, the Daniſh fabrics may be ſoon brought to rival thoſe which are imported from Britain. There is at Copenhagen, a thriving eſtabliſhment for printing cottons. The value of the goods annually printed there exceeds twenty thouſand pounds ſterling. A great part of them is imported from abroad. The manufacture of ſilken ſtuffs has been attempted here with greater labour and expence than profit. There are not above one hundred and forty looms now employed in it. In the year 1787, there were about three hundred and thirteen hands employed in the ribbon-manufacture; and about ſixty-ſeven hands in the manufacture of ſilk-gauze. Silk ſtockings are, likewiſe, made at Copenhagen, to the value of between three and four thouſand pounds ſterling a year. The exportation of raw hides was firſt prohibited by law in the year 1746. There is ſtill, however, a great importation of dreſſed leather. Excellent leather is, indeed, made in the tan-works of Mr. Henriques, at Copenhagen. In the year 1786 too, Meſſrs. Nelthropp and Harris eſtabliſhed a ſimilar work within two miles of Copenhagen. The leather annually ſold from this manufacture may amount to the value of between ſeven and eight thouſand pounds ſterling. The cannon-foundery was eſtabliſhed by Frederick the Fifth. Between the years 1752 and 1772 there were delivered from it nine hundred pieces of cannon, mortars, and howitzers; three hundred thouſand lib of gun-powder; two hundred thouſand iron bombs, grenadoes, and bullets; beſide a variety of other weapons of offence, ammunition, &c. In January, 1772, the perſons employed in this manufacture were five hundred and four men, and four hundred and ſixteen women, in all nine hundred and twenty. Between ſixty and ſeventy veſſels are annualiy freighted with articles, the produce of this manufacture: and of theſe ſome ſail to other countries; while the reſt go only upon coaſting voyages. The manufacture of ſwords and fire-arms near Helſingoer is conſiderable; about three thouſand five hundred

dred ſtand of arms, beſide bayonets and piſtols, being annually made in it: between three and four hundred men are conſtantly at work there.

There is a manufacture for nails, of which the mills were conſtructed at a great expence in the reign of Frederick the Fifth. There is an iron-foundery, the property of Mr. Potter, of Chriſtianſand. There is a copper and braſs foundery, the property of Mr. Von Hemmert, at the diſtance of two miles from Copenhagen. This work is of an hundred years ſtanding: one hundred workmen are conſtantly employed in it. Here has been a type-foundery ever ſince the year 1740: beſide ſupplying the types uſed at the printing-preſſes of Denmark, it furniſhes likewiſe a ſupply for thoſe of Sweden and St. Peterſburgh. Metal buttons are made in Copenhagen. Scythes, hatchets, hoes, &c. partly for exportation to the Weſt Indies, are made at Oerholm, north from the capital: the importation of foreign inſtruments of this ſort into Denmark, is ſtrictly prohibited.

Conſiderable lime-works are carried on in the vicinity of Copenhagen, and in various other parts. There are multitudes of brick-works in Denmark. There is a manufacture of glazed or Dutch tiles, near Copenhagen. At Stubbekiobing, in Falſter, and at Ronne, in Bornholm, are conſiderable potteries. Here is a ſort of black pottery made, of which great quantities are exported to Hamburgh and Holland. Tobacco-pipes are among the manufactures of this country. A manufacture of porcelain-ſtoves for heating apartments, with a diminiſhed conſumption of wood, was eſtabliſhed near Copenhagen, in 1788, by Mr. Lehmann, a gentleman from Stockholm: his ſtoves are in high eſtimation throughout the country: and he enjoys, for a term of years, a monopoly of his invention. At Kaſtrup, in the iſle of Amack, is a manufacture of porcelain and ſtone-ware. There is at Copenhagen, a manufacture of fine porcelain, which has been at laſt brought to high perfection, under the management of Mr. Counſellor Muller: it is the property of the Crown: a good deal of the porcelain made in it, is ſold into Sweden and other foreign countries: one hundred and twenty-ſix hands, chiefly Danes, are employed in it. The buſineſs of a ſugar-refiner appears to have been attempted at Copenhagen, as anciently as the year 1621. A Weſt India and Guinea company was inſtituted in 1734. In 1768, there were not fewer than twenty ſugar-works in Copenhagen: their numbers have not ſince been enlarged; but their capitals have become much more conſiderable. There are alſo two ſugar-works at Helſingoer; one at Odenſee; one at Aalborg; and one at Randers. The exportation of refined ſugar has been encouraged by bounties from the government. The ſoap-works were firſt eſtabliſhed at Copenhagen in the year 1662: they have been ever ſince carried on here, with various degrees of activity and ſucceſs. The importation of foreign ſoap is prohibited. The total yearly produce of the ſoap-works of Copenhagen amounts to the value of thirteen thouſand pounds ſterling: eighty-eight men are employed in

them; and they uſe foreign materials to the value of ſix thouſand pounds ſterling. Tobacco and ſnuff are likewiſe made in the Daniſh capital. There are manufactures of lamp-black at Copenhahen, Aalburg, and Randers. The principal powder-mills are at Frederickſworks: and there is another eſtabliſhment for the ſame manufacture within two miles and a half from Copenhagen, which has the name of Donſe powder mills. Denmark pays great ſums annually for paper, to Holland, France and Germany. The ſum thus loſt to Denmark, was eſtimated, in the year 1793, at about twenty thouſand pounds ſterling. The importation of foreign rags is free from duty, yet the whole quantity of paper now made in Denmark does not exceed the annual value of five thouſand pounds ſterling. Mr. Henriques, at Copenhagen, carries on a thriving manufacture of paper-hangings. And there are two manufactures of playing-cards. Here is a wax-chandlery, in which twenty hands are conſtantly employed; and wax-lights are made to the yearly value of nearly ſeven thouſand pounds ſterling. The wax uſed is chiefly of home produce. There are in Copenhagen not fewer than fifty-four different incorporations of artiſans and tradeſmen.

The principal trading towns, in Denmark Proper, are, Copenhagen, Helſingoer, Aalburg, and Randers. Denmark exports to Germany, horſes, black cattle, ſalted fiſh, butter, and cheeſe, the produce of Holſtein, and a variety of other articles, not only from Denmark properly ſo called, but likewiſe from the other Daniſh dominions. The trade between Denmark and Holland is inconſiderable. The chief ſubject of trade between Denmark and England is tea. The ports of France are much frequented by the Danes and Norwegians. Butter, cheeſe, ſalted fleſh, dried fiſh, cordage, &c. are the exports from Denmark to France. Salt, wine, brandy, paper, fruit, dyeing ſtuffs, &c. are brought from France to Denmark, in return. To Spain and Portugal, the Daniſh exports are, horſes, and other goods, the ſame as are exported to France. Salt, wools, wines, &c. are the imports from theſe countries. To the countries on the Mediterranean ſea, Denmark ſends dried fiſh; taking in return ſilks and other Italian goods. To the Levant, Daniſh veſſels ſail only when freighted by Italian merchants, or other foreigners. From the Anglo-American ſtates, Denmark receives ſupplies of tobacco, rum, and rice. The Daniſh Eaſt India company, with a capital of ſomewhat more than five hundred thouſand pounds ſterling, diſtributed in four thouſand eight hundred ſhares, carries on a conſiderable trade to China. The company freights one or two ſhips every year for China. Iron, fire-arms, woollen goods, but chiefly ſilver, are the commodities ſent out. The returns are in tea, ſago, ginſeng, rhubarb, tutenag, nankin, ſilks, and porcelain. During the war, the ſhips ſent to India and China have been uſually more numerous than in time of peace.

The poſt-office ſyſtem for the conveyance of letters was eſtabliſhed in Denmark ſo long ſince as the year 1624. It has been ſince gradually extended; and has had its lines of communication exceedingly multiplied.

multiplied. The highways have become an object of great and general public uſe, and are now repaired and maintained upon general contributions, regulated by law. The number of veſſels belonging to Denmark, in the year 1748, was ſeven hundred and ninety-three: in the year 1792, they had increaſed to nine hundred and twenty-ſix: and the augmentation had been conſiderably greater in the number of thoſe which belonged to Norway, Schleſwick, and Holſtein. An exchange, to favour the meetings of the merchants, for the tranſactions of buſineſs, was eſtabliſhed at Copenhagen, in the year 1640. Poſt-chaiſes began to be kept for hire, and news-papers to be printed, at Copenhagen, in the year 1706. The publication of news-papers having been, after that, for ſome years, interrupted, was renewed in the year 1726; and has been ever ſince continued and gradually extended. There is, at Copenhagen, a ſchool for navigation, the director of which has authority to examine all ſhip-maſters and pilots belonging to that port, reſpecting their ſkill in ſailing; and has a right to take ſimilar cognizance of the artiſans who make compaſſes, flags, and ſails.

The total population of the Daniſh dominions was, in the year 1769, about two millions and ſeventeen thouſand and twenty-ſeven ſouls. The iſle of Amack, not quite a ſquare mile in extent, contained not fewer than five thouſand and twenty-nine inhabitants. In a part of Zeeland, the population was in the proportion of two thouſand ſix hundred and four perſons to the ſquare mile. The average rate of the population of the duchy of Schleſwick was, one thouſand five hundred and thirty-nine inhabitants for every ſquare mile. The greateſt population of any part of Norway did not exceed five hundred and ſeventy-three perſons to the ſquare mile. In the year 1787, the total number of the people of Denmark only, but comprehending both town and country, was, eight hundred and forty thouſand and forty-five ſouls. The population of the city of Copenhagen alone was, in the year 1794, about eighty-ſix thouſand one hundred and thirty-three perſons. The moſt probable eſtimate of the preſent total population of the Daniſh Dominions, ſets it at two million three hundred and ninety thouſand ſouls. There are, in Denmark, ſeveral ſeminaries inſtituted for the education of young perſons, to diſcharge the duties of ſchoolmaſters. In the year 1719, under Frederick the Fourth, a regular eſtabliſhment of two hundred and forty country-ſchools was made in Denmark: theſe were ſupported at the royal expence; and were, of courſe, denominated Royal Schools. The landholders throughout the country have been ſince excited to follow the ſame example, for the benefit of the children of the peaſants on their reſpective eſtates. In every town there is at leaſt one ſchool.

There are, in Copenhagen and other towns, ſeveral charitable eſtabliſhments for the ſupport and education of orphan-children. About twenty ſchools exiſt in the kingdom of Denmark, for the inſtruction of youth in the claſſical languages of antiquity. The univerſity of Copenhagen is filled by fifteen profeſſors. The Royal So-

ciety of Copenhagen was inſtituted in the year 1743: its members hold weekly meetings in winter; and eſſays on ſubjects in ſcience are then read; which they afterwards make public through the preſs. This ſociety has accompliſhed a general meaſurement of the territory of Denmark, upon which a proper ſet of maps has been conſtructed. They have likewiſe publiſhed the firſt part of a Daniſh dictionary. The king's library, at Copenhagen, had its origin in the year 1660: it conſiſts, at preſent, of about two hundred thouſand printed volumes, with a good collection of manuſcripts: it was opened to the public in the year 1793. The Univerſity library, of which the origin is as ancient as the year 1483, conſiſts of about ſixty thouſand printed volumes, beſide manuſcripts.

Thus far we have endeavoured to make our readers acquainted with the value of this work, by carefully abſtracting many important particulars from that part of it chiefly which relates to Denmark properly ſo called. Upon thoſe reſpecting Norway, the duchies of Schleſwick and Holſtein, and the other parts of the Daniſh dominions, we could not conveniently enter. Even relative to Denmark only, much valuable matter remains on which we muſt not touch. But, we ſhall have gained our end, if our readers who deſire to ſee a model of an elaborate and comprehenſive economical work, or who may be curious to inveſtigate minutely the ſtate of a kingdom advancing ſlowly after Britain in the career of improvement, ſhall, by our means, ſeek a farther acquaintance with this production of Profeſſor Thaarup.

Briefe Eines reiſenden Ruſſen von Karamſin, &c. Letters of Mr. Karamſin, a Ruſſian Traveller. Tranſlated from the Ruſſian Original into German, by John Richter. 5 vols. 18mo. Leipſic, Hartnoch. 1800.

THE bourne of European civilization is continually enlarged. At the diſtance of two centuries backwards in modern hiſtory, the Ruſſians are commemorated as ſavages, not more allied to the refinement and intelligence of the nations in the ſouth of Europe, than were the Scythians, the fellow-countrymen of Anacharſis, to the taſte, the ſcience, and the elegant genius of the Athenians of old. Even at the beginning of the eighteenth century, the Ruſſians were ſo remarkably barbarians, as to be deſtitute of military diſcipline; though of all the arts compatible with civilization, the art of war is that in which the very ſavage may the moſt eaſily become ſkilled, without putting off his native ignorance, ferocity, and rudeneſs. Yet, in the progreſs of the eighteenth century, we have ſeen thoſe ſame Ruſſians gradually aſſume their place, not only among the great powers, but among the enlightened nations of Europe. They have, already, their native poets, hiſtorians and philoſophers, whoſe merits we have learned to acknowledge, and whoſe works, ſo far as they illuſtrate what cannot be otherwiſe known concerning the Ruſſian empire, we

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are content to ſtudy. In Mr. Karamſin, the diſplay of their talents ſtill farther improves upon us: and we ſee in him an inſtance of a Ruſſian whoſe writings are ſtudied on the Continent; not merely as exhibiting new features in the Ruſſian character, but as giving pictures of European life and manners, which have been marked by the eye, and pourtrayed with the pencil, of elegant and impreſſive genius —as being rich in judgments concerning men and things, of which the ſagacity and liberality might do honour to any mind, however poliſhed, and however wiſe.

It is true that the tranſlating and book-making induſtry of ſome of the LITERATORES of Germany bears no ſlight reſemblance to the voracity of thoſe ſavages of New Zealand, whoſe appetite no garbage is ſo filthy as to diſguſt, and whoſe ſtomach does not reject even duſt and mud, when it gets not better fare to digeſt. But Mr. Richter, the tranſlator of Karamſin's Letters, is not a mere LITERATOR: nor is Karamſin's work ſuch, merely, as a *Curll* or an *Oſborne* might have blindly taken to be *done* by ſome poor dog of a jobber in tranſlation; but one ſuch as a Pope or a Johnſon might have zealouſly recommended, on account of its intrinſic value, to naturalization among the literary riches of their mother-tongue.

The deſultory letters of a traveller can ſcarce be ſuppoſed to poſſeſs unity of ſyſtem and deſign, ſuch as might admit regular analyſis. Applauſe and cenſure are but hollow ſounds, when they come unaccompanied with facts and ſpecimens to demonſtrate their truth. The following extracts are, therefore, introduced to ſatisfy the reader in regard to the value of the obſervations of Karamſin.

"*Zurich.*"

"It was half paſt twelve at noon before we got back. The people were returning from church: ſo we had loſt an opportunity to hear Lavater preach. The people, whom we met in the ſtreets, were all dreſſed in their Sunday cloaths. The men wear, almoſt all, black coats: and the women's long gowns were, likewiſe, of a black woollen ſtuff. On their heads, thoſe females had hoods or veils. The Senator of Zurich wears, for his Sunday's dreſs, or dreſs of ceremony, a black coat of broad cloth; and over it, a cloak of the ſame colour. On his neck he wears a very large white cravat. In this dreſs is he uſually ſeen at church, and at council.

"To-day I met with a very friendly reception, and moſt agreeable entertainment, at the table of Lavater. He would wiſh me to publiſh a ſelection of his works in the Ruſſian language. 'When you return to Moſcow,' ſaid he, 'I can tranſmit you the manuſcript by the conveyance of the poſts. You may publiſh by ſubſcription; and may aſſure the world, that there is not a ſingle word in what you ſhall have to give, which is not the reſult of the moſt mature conſideration.' What ſay you of this propoſal, my friend? Are readers for ſuch a work to be found with us? But few, I fear. I have, however, accepted Lavater's offer; and we have mutually ſigned a written agreement relative to the affair.

"From Lavater, I went to that which is the Mall, or public walk, for the whole city. It is a ſcene on the banks of the Limmat, planted round with venerable Linden trees. I found many perſons there walking, who

all accoſted me with the kindneſs of old acquaintance. This is the cuſtom in Zurich. One man meeting another in the ſtreet, never fails to take off his hat, and ſalute him. Politeneſs is a pleaſing quality; but the arm at length tires: and one ſhould think it were better to walk bare-headed in the ſtreets, than to pull the hat ſo very frequently off.

"At the hour of nine in the evening, I returned to Lavater, with whom I ſtayed to ſup. The party at ſupper conſiſted of ſome friends, and of all Lavater's family, except his ſon who is now in London. His eldeſt daughter ſeemed to be in ill health: his youngeſt is very lively and handſome. The elder daughter is above twenty years of age: the youngeſt not much more than twelve. Mr. Lavater himſelf was in great good humour while we ſate at table; chatting gayly, and entertaining us with many a merry joke. The converſation turned, among other topics, upon ſome perſons who were known to be his enemies. I was, at that moment, moſt eagerly and fixedly attentive to both his words and looks. But, againſt thoſe perſons he uttered not an unfriendly word; nor did his countenance betray the ſlighteſt indication as if the mention of them excited any reſentful emotions in his mind. And is it to be required, that he ſhould ſtill love thoſe who have dealt ſo injuriouſly by him? Is it not enough, that he does not return them like for like? Pfenninger told me, that Lavater has long made it a rule to read no new publication in which it is likely that he might find any thing mentioned reſpecting himſelf. Thus are praiſe and cenſure alike excluded from diſturbing his peace. This I regard as a proof of no common ſtrength of mind. He is, in my eſtimation, a truly great man, who acts ever ſteadily up to the dictates of his own conſcience, without caring for what others may haſtily think or write of his conduct.

"My friend, I am every day more and more ſurprized at Lavater. He enjoys not an hour of leiſure. The door of his ſtudy is never ſhut. The beggar comes for alms; the afflicted in ſpirit for conſolation and advice; travellers to ſee a man of ſuch celebrity: and, however ſhort the ſtay of any one, it is ſtill, to a certain degree, an interruption. Then he goes abroad to viſit the ſick; not ſuch only as may have a particular right to his care, but whoſoever he underſtands to be ill, in the town. Late this afternoon, after diſpatching ſome letters, he took his hat, and requeſted me to walk with him. I had a curioſity to know whither he might be going, and I accordingly followed. We paſſed out of one ſtreet into another, and ſo onward till we came almoſt to the gates of the city: I thought we were to ſtop there: but Lavater went on. We paſſed out by the gate; and proceeding to a ſmall hamlet, there entered a lowly peaſant's cottage.—'Is Anna yet alive?' ſaid Lavater to an old woman who came: 'ſhe ſtill draws breath; and this is all that can be ſaid,' replied the old woman, with tears in her eyes. She opened the door of the ſick-chamber, and we went in. We there ſaw an old woman, with the paleneſs of death in her face, and her perſon withering away to mere ſkin and bone, lie ſtretched upon a bed. Two boys and two young girls ſtood by the bed, and wept. When they ſaw Lavater they inſtantly made way for him, and kiſſed his hands. He approached the dying woman, and in a voice of tenderneſs, aſked, 'How do you find yourſelf?' 'Dying—dying,' replied the old woman with difficulty. She was too feeble to articulate more. Her eyes were fixed: and ſhe heaved her breaſt at every breath, as in the greateſt agony. Lavater ſat him down beſide her; took her by the hand; and endeavoured to prepare her to die. 'Your hour is come,' ſaid he, 'your Saviour calls you hence;

hence: fear not thou the terrors of the grave: only this frail mortal body ſhall become its prey: At this moment, when thine eyes are for ever cloſing on the vanity of this life, turn thy thoughts to where riſes the day-ſtar of a happier world that ſhall endure for ever. Be thankful to God, who has, out of his goodneſs, preſerved you to ſuch an advanced age, to ſee your children and grand-children grow up around you, in honeſty and good eſteem. He will make your memory bleſſed upon earth; and will grant to you for ever to enjoy the light of his Divine Countenance, in the manſions of eternal felicity. There, there ſhall we be for ever united in one happy family.' He uttered theſe laſt words in a heſitating, interrupted voice; and as he ceaſed, he wiped his eyes, from which involuntary tears had begun to flow. He then prayed, pronounced his bleſſing over the dying woman, and took his leave. He tenderly kiſſed the children, and bade them not to weep. I obſerved him alſo to give them ſome money. I was deeply affected by the ſcene: my heart felt heavy within me; and I could ſcarce breathe freely when I came into the open air.

"Whence have you ſo much ſtrength of mind, and power of endurance?" ſaid I to Lavater, in my ſurprize at his fortitude and activity. 'My dear friend,' replied he, 'man rarely wants the power to work, when he poſſeſſes the will. The more I labour in the diſcharge of my duties, ſo much the more ability and inclination to labour do I conſtantly find within myſelf.'

"You muſt not imagine, my friend, that Lavater, who does ſo much good to the poor, is, himſelf, very rich. Far from it. His income is very moderate. Yet, from the ſale of his printed works and manuſcripts, he derives thoſe conſiderable ſums which he expends for the relief of his poorer brethren. I have myſelf bought two manuſcripts from him: one of theſe has the title of 'An Hundred Select Rules in the Science of Phyſiognomy;' with this motto: '*Mock not at miſery, nor at the means which contribute to its relief:*' the title of the other is: 'A Token for Sentimental Travellers.' For the laſt he would not himſelf take the money from me; but requeſted me to give it to a poor Frenchman who came to aſk charity from him.

"Mr. T. conducted me, this morning, to a walk on the banks of the lake of Zurich, with which I could not help expreſſing myſelf to be highly delighted.

"I have this day become acquainted with a very amiable man, Mr. Archdeacon Tobler. I was before no ſtranger to his writings; particularly his *tranſlation of Thomſon's Seaſons*, which was printed under the inſpection of his late friend Solomon Geſſner. He came with Mr. T. to wait upon me: and I was much charmed with the candid ſimplicity and ingenuous good ſenſe which diſtinguiſhed his converſation. With this gentleman, Mr. T. and Mr. T.'s two daughters I had, to-day, a delightful ſail on the lake of Zurich. A finer day we could not have choſen: not a cloud, not a ſpeck, obſcured the azure face of heaven: and the ſurface of the lake was as one broad mirror, calm and ſerene. Both ſides of the lake are ornamented with pretty villages, with handſome country houſes belonging to rich inhabitants of Zurich; and with one continued range of vineyards. Juſt on this very day, forty years ſince, as Mr. Tobler told us, the immortal Klopſtock, with a party of young men who were his friends, and with ſome of the loveliеſt young women in Zurich, took, on the lake, ſuch an excurſion as this of ours. 'Methinks,' ſaid Tobler, 'I ſee him ſtill in the ſcarlet dreſs which he had that day on. Miſs Schinz was then the lady of his heart: and

Werdmuller made up her gloves into a cockade, which was fixed to Klopſtock's hat. The poet of the *Meſſias* felt his heart ſwell with a joy ſuch as can be known to none but the man of ſublime genius. That joy he expreſſed in his *Ode on the Lake of Zurich*, which will remain an eternal memorial of his reſidence amid theſe ſcenes where bloſſom the laurel and the myrtle.' As as inſtance of the veneration in which Klopſtock was held throughout Switzerland, Mr. Tobler farther related, that two young ſhepherds once came from the canton of Glarus, to ſee the poet at Zurich. One of them graſped him by the hand, and with ardent energy of feeling, exclaimed, 'Ah! when I read Clariſſa and the Meſſias, I am tranſported out of myſelf.' Amidſt ſuch converſation of the worthy Archdeacon, the time paſſed ſo agreeably, that before I was well aware we were at the diſtance of almoſt two leagues from the town. We there ſtopped at a ſmall village, the birth-place of Tobler, and in which his father had reſided as its clergyman. The cottages in the village are very neat and agreeable in their appearance; the gardens were full of fruit-trees in bloom, and beds of pot-herbs in luxuriant growth. Extreme cleanlineſs diſtinguiſhed the houſes on the inſide. And here I had the opportunity to ſee a Swiſs peaſant family take a meal. They ſit all down together at the table: the maſter of the family ſays grace: they are ſeated every man by a woman, every brother beſide his ſiſter. The meal conſiſts of ſoup, with butter and cheeſe. Before riſing from table, the maſter of the houſe again taking off his hat, gives thanks. Except at his devotion, or when ſaluting his friends in public, it is very ſeldom that a Swiſs peaſant uncovers his head. To wear his hat conſtantly is regarded by him as a proof of his freedom and independence.

"We dined at an inn in the village, where a part of our entertainment conſiſted in ſome very well flavoured fiſh from the lake. It is commonly ſaid, that, in Switzerland, people eat more than elſewhere; and the reaſon of this is ſaid to be the keenneſs of the level of the air. But, on this head I can give no deciſive teſtimony. I have found my appetite good, indeed; but not to any remarkable degree better than elſewhere. We paſſed, after dinner, to the other ſide of the lake, where we were kindly received by a relation of Mr. T.'s, who occupies a large houſe cloſe upon the bank of the lake. He carried us on a walk into his farm; and ſhewed us his cows and horſes, with his extenſive fruit-garden. He entertained us with excellent apricots, and with red wine, the produce of his own grapes. At the hour of ſeven in the evening we went back to Zurich: and, as we returned, I had the pleaſure to ſee how the ſnow-capped mountains were gilded by the rays of the ſetting ſun, and then gradually obſcured by the ſhades of the night. The lights in the windows of the town ſhone with a brilliant illumination. By the hour of ten in the evening we were at our places of reſidence in the town.

"The *School for young women* deſerves the particular notice of a traveller. In it are ſixty young damſels, of from twelve to ſixteen years of age, inſtructed, free, in reading, writing, arithmetic, the principles of morality, and houſehold economy; and thus prepared to become good houſe-keepers, wives, and mothers. The ſight of ſo many neat and well dreſſed young women, all quiet, and buſy at their taſks, under the care of miſtreſſes who govern them with the authority, and ſeem to regard them with the affection, of mothers, is one of the moſt pleaſing which can be imagined. There ſits the daughter of a rich citizen by the daughter of his poor neighbour, and learns that it is merit, not wealth, which wins eſteem. This

inſtitution

inſtitution was firſt eſtabliſhed in the year 1774, by Profeſſor Uſteri, who died this preſent year, exceedingly regretted by his fellow citizens.

" There is no town in Europe diſtinguiſhed by manners ſo uncorrupted, and by honeſty ſo candid and ſo truly guileleſs, as thoſe which one finds in Zurich. A woman who ſhould prove guilty of any violation of conjugal fidelity, would be viewed as an object of univerſal horror and deteſtation. Mothers regard the education of their children as their fitteſt amuſement. Even the richeſt families have often not more than one maid-ſervant; ſo that the miſtreſs of a houſe is uſually too much buſied in her houſehold affairs, to have time to waſte in idle and gay amuſements. It is ſeldom that any of theſe ladies go to feſtive dinners, balls, theatres, maſquerades, or card clubs. Sumptuous entertainments are here utterly unknown. When, now and then, a few young female friends meet, they ſit together at their needle-work, in innocent converſation; or, perhaps, if any one of them can ſo far overcome her native and ingenuous timidity, as to read aloud before the reſt, ſome portion from the works of Geſſner, of Klopſtock, or of Thomſon, is, for their common amuſement, read. They ſeldom come into company with ſtranger gentlemen; and are very reluctant to expreſs themſelves before perſons from other parts, being aſhamed of the peculiarities of their native dialect of Zurich, which alone they ſpeak. They dreſs always in the greateſt ſimplicity; and are quite ignorant of French faſhions. To the uſe of paint they are utterly ſtrangers.

" The men apply, in the morning, to their reſpective purſuits in buſineſs; the merchant in his counting-houſe; the man of learning in his ſtudy; the painter at his eaſel. At noon they dine. In the evening they enjoy a walk, or ſmoke their pipes, in friendly ſocieties, over a cup of tea or coffee, or a glaſs of wine. Each perſon talks of that which is beſt known to himſelf: the merchant of trade; the ſcholar of literature, &c. Whether cards can be purchaſed in Zurich I know not; but I well know, that card-playing is not a diverſion in practice here. That expedient for killing time, of which the uſe is, in all other places, ſo indiſpenſible, ſeems to be here quite unknown.

" I have heard it ſaid, that living is cheap in Switzerland. But I can, from experience, affirm the contrary. The neceſſaries and comforts of life are even dearer here than in Germany. Bread, fleſh, wood, clothing, ſhoes, and all other neceſſaries, are dear. The eaſy circumſtances enjoyed by moſt of the Swiſs are, undoubtedly, the cauſes of this dearth. Where many are rich, money is there, of courſe, at a low price: and when the price of money is low, the neceſſaries for ſubſiſtence muſt, of courſe, be dear. For my dinner, at an inn here, I paid about three ſhillings ſterling; and at Baſil and Scauffhauſen, the charge was the ſame. It is true, that in Switzerland, the dinner at the public table in an inn, conſiſts uſually of ſeven or eight well-dreſſed diſhes, beſide a deſert of four or five different ſorts of fruit.

" I have again been all day with Lavater: I dined with him, and then walked with him in the evening. He enters into friendly familiarity with me; kindly enquiring, at times, into my circumſtances and ſituation in life. He alſo allows me to put various queſtions to him, even in writing. I bring him, every day, one queſtion or another, thus written. He takes my paper, puts it in his deſk, and in the evening never fails to give me an anſwer, likewiſe in writing; of which, however, he retains a copy to himſelf. I believe that he intends to publiſh them in a monthly publication which he

he intends to begin next New-Year's day, at Berlin, under the title of 'Anſwers to Queries by my Friends.' Lavater intends alſo to print, next year, a Bibliotheca, or Library for Friends; a work, of which, for many reaſons, the circulation will be confined to the author's friends; as he does not wiſh it to meet the eye of the public at large. Though printed, the work will, in moſt other reſpects, remain in the privacy of a manuſcript.

"Lavater's works fill, at preſent, about fifty volumes. Should he live but other twenty years, they might, probably, become twice as bulky. All who know him affirm, that writing is to him, not a labour, but a recreation.

"Beſide compoſing ſo many works for the public, and for the uſe of his private friends, he keeps alſo a journal of his life, which he does not ſcruple to communicate to his friends, and which he will leave to be publiſhed, or otherwiſe diſpoſed of by his ſon. In this journal he records the principal incidents of his life; his intercourſes with others, his hopes, his ſorrows, and his joys. In this journal there is, undoubtedly, much intereſting matter. I ſhould like much to ſee it in print. But that is what I may, very probably, not live to ſee.

"I have been ſeveral times to ſee the venerable Archdeacon Tobler; and have ſpent ſome very pleaſant hours with him. He has related to me a multitude of anecdotes concerning Bodmer and the Swiſs Theocritus. 'It was,' ſaid he, 'the pride of my youth to be familiarly known to Geſſner; and his form now riſes upon my mind's eye, accompanied with the moſt pleaſing recollections of the times of my youth. Many a long winter's night has paſſed to us ſwiftly away, while we ſate together, and read the ſtrains of ſome divine poet. Almoſt always, when I went to ſee him, he had ſomething new, of his own writing, to communicate. His houſe was ſuch an academy, as kings could not create, for polite literature, and for the fine arts.' You know, my friend, that Geſſner repreſents his Daphnis, as a young woman, unmarried. But Daphnis was the daughter of Mr. Senator Heidegger, who became, ſoon after, the wife of Geſſner, and paſſed her life with him in the tendereſt mutual affection and happineſs. I was ſorry to hear that Geſſner could not endure Lavater; and even could, by no endeavours of their common friends, be reconciled to him. So much the more is it to the honour of Lavater, that he lamented the death of Geſſner, and ſang his praiſe in a beautiful elegy.

"I was once in company with Profeſſor Meiſter, brother to Mr. Meiſter, author of the work *On the Morality of Nature*; for which he was baniſhed from Zurich, and is now at Paris. The exterior appearance of Profeſſor Meiſter is not very engaging; but his converſation is exceedingly agreeable. He ſpeaks almoſt as well as he writes. I could not help telling him with what ſatisfaction I had read his 'Memoirs of a Tour, and Characteriſtic Sketches of German Poets."

But, the taſte, diſcernment, and ſenſibility of Mr. Karamſin, with his pleaſing anecdotes of the poets of Zurich, have tempted us to lengthen this extract beyond what we originally intended. We need not, after this, conſume time in farther recommending ſuch engaging volumes. We ſhall add, that the travels were performed in the years 1789, 1790, &c.; and that Mr. Karamſin was, by his other writings, famous at Moſcow, as one of the moſt illuſtrious ornaments of Ruſſian literature.

Lettres

Lettres à Sophie, ſur l'Hiſtoire. Par Fabre d'Olivet. i. e. *Letters to Sophia, on Hiſtory.* Paris. 1802.

THERE is ſomething ſo eccentrically abſurd in theſe two volumes that we are tempted to give ſome account of them for the amuſement of our readers, and to ſhew what ſtrange notions thoſe men will run into, who forſake the guidance of common ſenſe for the fantaſtic dreams of the new philoſophy, and what monſtrous fables they will believe, who are too wiſe to credit the truths revealed to us in the holy ſcriptures.

The firſt volume of theſe Letters on Hiſtory brings us only down to Adam, reminding us of the lady mentioned in Prior's Alma,

> " Who kindly talked, at leaſt, three hours
> Of plaſtic form and mental powers;
> Deſcrib'd our pre-exiſting ſtation
> Before this vile terrene creation:
> And, leſt I ſhould be wearied, Madam,
> To cut things ſhort, come down to Adam;
> From whence, as faſt as ſhe was able,
> She drowns the world and builds up Babel:
> Through Syria, Perſia, Greece, ſhe goes,
> And takes the Romans in the cloſe.

The ſecond volume, however, by no means fulfils the promiſe of the laſt couplet, as the concluding event in it is the death of Cyrus.

Theſe letters are ſuppoſed to be written by the brother to his ſiſter; but they are compoſed in a ſtrain of gallantry that would have better ſuited a miſtreſs. Speaking of the inhabitants of the other planets, and aſſerting the ſuperiority of our own, he ſays, that " if any of the former could ſee Sophia, or thoſe who reſemble her, they would ſoon forget their companions, to ſacrifice to the beauties of the earth. You would be to them what you are to us—the maſter-piece of nature."

The author having formed the earth, and all the other planets, according to the hypotheſis of Dr. Darwin, thus concludes the ſeventh chapter. " We are now returning, Sophia, from our aërial voyage: we ſhall again find the earth which we have quitted, but we ſhall find it without inhabitants. Man is not yet born, and it is neceſſary for the completion of our ſyſtem, that we ſhould have him born. Be patient, he ſhall be born in the next letter."

We will ſee how he fulfils his promiſe. He gives a ſhort account of the different ſyſtems of the creation of man, according to Heſiod, Sanchoniathon, the Prieſts of Memphis, the Chineſe, and Moſes; and he fixes upon that of the Prieſts of Memphis, which he explains in theſe words; " The Prieſts of Memphis ſay, that after the commencement of the world, all the ſeeds contained in the ocean were depoſited on the then virgin earth. The rays of the ſun produced a fermentation in them, and life diſcloſed itſelf under a variety of forms."

Such

Such is the wonderful hypotheſis which is to ſuperſede the plain unſophiſticated account of the creation by Moſes, which attributes to the immediate act of the Deity, a work which the utmoſt wiſdom of man can never trace to a ſecond cauſe.

He concludes the firſt volume by reducing the account given us in the book of Geneſis of Adam and Eve, to the form of a novel, which he calls 'the Hiſtory of Adim and Evehna,' and which would be perperfectly ridiculous, were it not for the extreme irreverence with which the ſacred name of the Almighty, in the Hebrew ſcriptures, is treated, and which entitles it to a much ſeverer appellation.

The ſecond volume, where the author begins to enter on the hiſtory of mankind, is neither entertaining nor inſtructive. His chief object ſeems a ſingularity of opinion. The hiſtory of the earlieſt times, as given in the moſt ancient and authentic book now extant (independantly of its Divine origin,) is always rejected; and of other writers, their authority with him ſeems to be exactly in proportion to the doubtfulneſs of their authenticity, and the improbability of their tales. In his hiſtory of Cyrus, he ſays, the only reaſon why he has choſen the account given of him by Herodotus, in preference to Xenophon and Cteſias, is, becauſe his details are more dramatic, and more capable of ornament.

It is enough to have given this ſlight ſketch of the folly and impiety of the work; characters which, according to the Pſalmiſt, are generally united. To purſue the review further would be tedious and diſguſting.

REVIEWERS REVIEWED.

The Journal of the Proceedings of the Proteſtant Epiſcopal Church.

TO THE EDITOR.

SIR, *New York, Nov.* 17, 1801.

IN the Appendix to Vol. V. of the Anti-Jacobin Review, I find ſome ſevere Strictures on "The Journal of the Proceedings of the Proteſtant Epiſcopal Church, held in the City of Philadelphia, in the Year 1799." Being a member of that church, I feel myſelf intereſted in its reputation, and have taken the liberty to make a few remarks on that part of your moſt excellent Review.

Aware, as you appear to be, of "the peculiarity of our circumſtances," you ſeem to require more of the Epiſcopal Clergy of this country, than their peculiar circumſtances authorize you to expect. It is, indeed, true, that in the conſtitution of theſe United States, "there is no ſettled eſtabliſhment, nor is any legal proviſion made" for the Miniſters of the Goſpel; and this is a defect in our Government, which every conſiderate man acknowledges and laments. With reſpect to religion, Chriſtians of all denominations ſtand here preciſely on the ſame ground, and every ſociety has the entire management of its own eccleſiaſtical affairs. Placed

in

in theſe circumſtances, it was neceſſary for the Clergy of our church to proceed with caution, and to uſe every prudent method of obtaining the aſſent and conciliating the affections of the laity, ſo far as this could be done without ſacrificing any eſſential point of doctrine or diſcipline. You have been pleaſed to ſtile our convention, "this novel Œcumenical Council of the weſtern world;" and have expreſſed your diſſatisfaction, that laymen were introduced into a convention, "the buſineſs of which was wholly of a ſpiritual nature." I am no advocate for the introduction of laymen into councils convened for the purpoſe of framing liturgies and inſtituting canons; and have invariably declared my diſapprobation of the meaſure, as a departure from the primitive ſtandard. But ſtill, for the ſake of peace and uniformity, I ſubmit to an order which does not injure the foundation of the true Church of Chriſt. Among us, nothing can be ordained without the conſent of the Biſhops and inferior Clergy; and that part of our eccleſiaſtical conſtitution, to which your objection is made, is conſidered only as a particular mode of obtaining the aſſent of the laity to thoſe meaſures which have been adopted by the proper Rulers of the Church.

I cannot help thinking, that objections of this ſort do not come with ſtrict propriety from a member of the Church of England, which, notwithſtanding ſome defects, is, unqueſtionably, the glory of the Proteſtant world, and the great bulwark of primitive Chriſtianity. When the buſineſs of the convocation was finiſhed, was not the book of Common Prayer, in order to render it binding upon the people, ſent to the Parliament, where it obtained the force of law? And was not this a moſt important interference of five or ſix hundred laymen in matters wholly of an Eccleſiaſtical nature? When a dioceſe becomes vacant in the Church of England, how is the vacancy ſupplied? Are the Biſhops conſulted on the occaſion? Not at all. Leave to elect a particular perſon, whoſe name is mentioned, is iſſued by the King; but this *leave* muſt be taken as an abſolute *command*. Here is another very eſſential interference of the laity; for, in the management of matters "wholly of a ſpiritual nature," the King is to be conſidered as mere a layman as the meaneſt ſubject in his dominions. From theſe conſiderations, I am perfectly convinced that, even the Church of England herſelf, whom I love and venerate, comes not nearer to the primitive model, than the Proteſtant Epiſcopal Church in theſe United States of America.

You profeſs "to feel yourſelf warmly intereſted in the ſucceſs of our church." I am, therefore, induced to give you the pleaſing information, that at a General Convention, held about two months ago, in the city of Trenton, New Jerſey, the Articles of the Church of England were received as the articles of our church, excepting thoſe of a political nature, which were inapplicable to our ſituation as an independant country. Thus is our Confeſſion of Faith the ſame, and our Liturgies are nearly ſimilar. The moſt eſſential alteration is in the prayer of conſecration in the Communion Service. And here, I will venture to appeal to every lover of pure Doctrine and primitive Chriſtianity, whether our form be not vaſtly ſuperior to yours. You need not be apprehenſive that "the venerable pillars of the Church of England will be diſfigured and defaced by us, and that the edifice they ſupport will be endangered" by our wanton innovations.

You have denominated us "a fallen and falling body of men." It is true we labour under grievous burdens, and there is no earthly arm to ſuſtain

ſuſtain us. We have many foes, and we are protected by ſpiritual armour alone. I truſt, however, we ſhall be enabled, by the great Captain of our Salvation, to defend ourſelves againſt the aſſaults of falſe doctrine, hereſy, and ſchiſm. And here, I cannot but take the liberty to obſerve, that if we muſt finally fall, our fall will be accelerated by the writings of ſome of the Dignitaries of the Church of England. I have, at this moment, particularly in view, the Biſhop of Lincoln, in his Elements of Chriſtian Theology, and the Archdeacon of Carliſle, in his Principles of Moral Philoſophy. It has already been obſerved, that our church in this country has no extraneous ſupport from any civil eſtabliſhment. If, when compared to others, ſhe claim any ſuperiority, this claim is made upon the purity of her principles, the excellency of her liturgy, and, above all, the authority of her prieſthood. The authors, whom I have juſt mentioned, have abandoned the Epiſcopal Government of the Church, as not reſting on divine authority; they have thus eſſentially weakened our cauſe, and have endeavoured to give us up defenceleſs into the hands of our enemies. My Lord of Lincoln, after proving Epiſcopacy to be an *Apoſtolical inſtitution*, goes on with great abſurdity to acknowledge, "that there is no precept in the New Teſtament which commands that every church ſhould be governed by Biſhops: that among other things, ſu ordination with reſpect to the Miniſters of Religion may vary with the other varying circumſtances of human ſociety, with the extent of a country, the manners of its inhabitants, the nature of its civil government: that as it has not pleaſed our Almighty Father to preſcribe any particular fo m of civil government for the ſecurity of temporal comforts to his rational creatures, ſo neither has he preſcribed any particular form of eccleſiaſtical polity, as abſolutely neceſſary to the attainment of eternal happineſs." I would beg leave to aſk his Lordſhip, whether the Apoſtles, when they inſtituted the Epiſcopal Government of the Church, did not act under the influence of that ſpirit who was to lead them into all truth? Does not, therefore, this Apoſtolic inſtitution reſt upon Divine Authority? Has there been any ſubſequent revelation of God's will, authorizing any man, or any body of men, to alter this divinely-inſtituted mode of Eccleſiaſtical Government? From the days of the Apoſtles, during the long courſe of fifteen hundred years, did not this mode of government exiſt in all countries and in every age? Who ever thought, before the time of Calvin, of adopting the conſtitution of the Church of Chriſt to the "varying circumſtances of human ſociety?" Can his Lordſhip produce any *precept* in the New Teſtament which *commands* the religious obſervance of the *firſt day* of the week, as the Chriſtian Sabbath? The impious French aboliſhed this *holy day*, and introduced their *decades*; will he juſtify this change, upon their pleading "the varying circumſtances of human ſociety, the extent of their country, the manners of its inhabitants, or the nature of its civil government?" Away with all ſuch futile reaſoning! Epiſcopacy was inſtituted by the Apoſtles acting under the guidance of Divine Inſpiration. It is, therefore, an Ordinance of the Great Head of the Church; and we have no more right to change it, than we have to change the Sacraments.

I am the more earneſt on this ſubject, becauſe, in this country, when the authority of our Biſhops is denied, we can derive no ſupport from the laws; we have no civil eſtabliſhment on which to rely; we can only bring our opponents to the true teſt, the practice of all Chriſtians, at all times, and in every country. Thus armed, we are perfectly ſecure. But his Lordſhip

ſhip has endeavoured to wreſt this powerful weapon out of our hands; and has told the foes of our Epiſcopal Church, that, if the varying circumſtances of human ſociety ſeem to render it neceſſary, Epiſcopacy may be made to give place to any other mode of eccleſiaſtical polity. This, ſurely, was not the ſentiment of St. Paul, in his epiſtles to Timothy and Titus. This was not the language of Ignatius, Irenæus, and Cyprian. They thought, that without their Biſhop Chriſtians ſhould do nothing: that the Church, as an independent ſociety, could exiſt in the full poſſeſſion of all her powers, under every form of civil government, and even in a ſtate of the moſt horrid perſecution.

I wiſh to vindicate the principles of primitive Chriſtianity, and to reſcue that church in particular, of which I am a member, from the contempt with which you ſeem diſpoſed to treat it. The importance of the ſubject muſt plead my excuſe for the unreaſonable length of this addreſs. I conclude with expreſſing my confident reliance on your candour, to make theſe remarks as public as was made the attack which I have here attempted to repel. With unfeigned eſteem, and moſt heartfelt gratitude, for the entertainment and inſtruction which I have received from your Publications, I remain, your very obedient ſervant, A. B.

In conformity with our general principle and practice, of being ſtrictly impartial, we have given a place to the Letter of our unknown correſpondent beyond the Atlantic, who, we are perſuaded, is a ſenſible and ſound churchman, and a reſpectable man: though we confeſs we ſee nothing in his letter, reſpecting ourſelves, that calls for our immediate attention. He is pleaſed to complain of our Strictures on the journal of his brethren having been *ſevere:* we are not conſcious of having merited ſuch a charge; and are ſure that we did not intend to be ſevere: nor, having re-peruſed the Review to which he objects, can we find any ground for ſuch a charge. The only inſtance of it which he adduces is, that we "*ſeem* to require more of the Epiſcopal Clergy of America than their peculiar circumſtances authorize us to expect." To ſo vague and general a charge, we truſt, it will be ſufficient for us to ſay, that we do not feel it to be well founded. We do know their *peculiar circumſtances*, and lament them; and we neither do require, nor *ſeem* to require, more of them than, from our knowledge of thoſe circumſtances, we could eaſily ſhew, we are authorized to expect. We require of the Epiſcopal Clergy of America no more than we know is done by their and our brethren in Scotland; whoſe circumſtances are certainly not more favourable than their own: we require (as to the point immediately under conſideration) no more of them, than that they ſhould, after the example of our correſpondent himſelf, have unanimouſly and invariably declared their diſapprobation of the meaſure of admitting laymen into "councils convened for the framing of liturgies, and inſtituting canons, as a departure from the primitive ſtandard." And this, we are confident, would, on a ſimilar occaſion, be done by Scottiſh Epiſcopalians; becauſe, hitherto, it has always been done. Our author, ſurely, was not aware of the inferences that might be drawn from his taking upon him to aſſert as he does, that ſuch a departure from the primitive ſtandard does not "injure the foundation of the true Church of Chriſt." On the ſame grounds he might defend lay-baptiſm, lay-ordination, &c.; and it is a poor palliation to ſay, that the American Convention regarded ſuch an unauthorized conceſſion "only as a particular

method

method of obtaining the aſſent of the laity." No doubt, it was, and always will be, of much moment to the Church of America to uſe "every prudent method to obtain the aſſent, and conciliate the affections of the laity:" in doing ſo, and in proceeding, on all occaſions, with caution, her Miniſters have our warmeſt approbation: but we muſt, and will, continue to blame them, even at the riſque of incurring a charge of ſeverity, when even to obtain ſo good an end, they "ſacrifice any eſſential points of Doctrine or Diſcipline."

Our ſenſible correſpondent ſhould have reflected, that recrimination is not vindication; though, therefore, truth and candour compel us to admit, that he has made out, and, we think, well ſupported a ſtrong caſe of unguarded, ill-judged, and dangerous conceſſions of the Biſhop of Lincoln, we cannot ſee how it vindicates the ſtill more reprehenſible conceſſions of his convention. Our Biſhop, however reſpectable for his learning and piety, is ſtill but an individual; and his opinions, &c. are as fairly open to diſcuſſion and exception, as thoſe of any other individual: but not ſo, we apprehend, the deciſions of an Œcumenical Council. As to the looſe notions of the Archdeacon of Carliſle on many points, but eſpecially on ſuch as relate to our Eccleſiaſtical Polity, we cannot but lament with our correſpondent, that, in addition to the infinite miſchief they have long done, and are ſtill doing here, their baleful effects ſhould alſo have reached America; where, chiming in, as they do, with many prevailing popular prejudices, their influence is to be dreaded ſtill more. If A. B. will ſit down, and in detail point out, as he may eaſily do, the injury that ſuch writings not only may do, but actually have done, to the Church of Chriſt, and the order and peace of the world, he ſhall find, that if ever we are ſevere, we are ſo only, when thoſe who ſhould be our guardians, become our betrayers; againſt whom we will never ceaſe to lift our voice, whether they be Members of an American Council, or "Dignitaries of the Church of England."

Our Reviewer (whoſe Letter we are far from intending to review with ſeverity) muſt have the goodneſs patiently to bear being told, that the inſtance he cites of lay-interference, when the Parliament gave their ſanction to our Book of Common Prayer, is but little, if at all, to his purpoſe. He forgets that the Church of England was then the Eſtabliſhed Religion of the land: and what is the eſſence of any eſtabliſhment, but that of giving a preference to ſome particular ſyſtem of faith and worſhip, by attaching to it ſome particular temporal privileges or emoluments? The ſanction of Parliament, in the inſtance cited, amounted to this, and no more: the ſyſtem of worſhip here preſented to you, and no other, ſhall meet with our countenance and ſupport; others we will tolerate, but this we will cheriſh. Was this the caſe in America? Alas, it was not. To make out a caſe in point, even in the way of recrimination, our new correſpondent muſt produce an inſtance, where laymen were authoritatively empowered to join in forming articles of faith, &c.

We rejoice to hear that a late General Convention of Trenton has had the wiſdom and piety to reſcind many of the haſty and raſh proceedings of that which, in 1799, was held at Philadelphia. Warmly intereſted as we do certainly feel ourſelves to be in the welfare of the American Church, we truſt we do not miſtake in underſtanding our correſpondent to mean the un-mutilated articles, when he tells us, the Articles of the Church of England (thoſe only of a political nature excepted) were received,

received, and are now the ſettled articles of the Church in America. Will he, and his brethren, condeſcend to accept of our cordial congratulations on the happy occaſion? They are tendered with ſincerity and with affection; and with all our hearts and ſouls, we now bid them go on and proſper.

Having conceived a very favourable opinion of the good ſenſe and good principles of our correſpondent, though this is the firſt letter that we are conſcious of having received from him, we cannot but wiſh that it will not be the laſt. On ſome points we muſt differ: yet, whilſt he thinks it his duty, as we aſſure ourſelves he does, to reverence and obey that form of government, which the good providence of God has been pleaſed to permit to be ſet over him, we rely, he will be ſo indulgent to us as, whilſt we remember the baſeneſs of its origin, and its unpropitious influence over the beſt intereſts of mankind, likewiſe to permit us to avow ourſelves, what we certainly are, as to Republicaniſm, in all its forms, what Dr. Johnſon uſed to call, moſt cordial haters.

TWISLETON'S SERMON.

TO THE EDITOR.

SIR, *Bath, February* 16.

AS you generally ſucceed ſo well in reviewing the Reviewers, I take the liberty of pointing out for your obſervation, the Remarks on my Sermon in the *Critical Review* of laſt month. I think I have been treated harſhly and unfairly, and I throw myſelf on your juſtice for protection. I know not whether the writer be a Socinian, or a mere caviller at words and expreſſions; but I know full well, that ſome of my *Anti-Jacobin* ſentiments ſuit not his mode of thinking, and therefore he has determined to attack my orthodoxy, by aſcribing to me a doctrine which was not, which *could* not be, meant by me. There are ſentiments in my diſcourſe which contradict the doctrine which he aſcribes to me, and which will convince every unprejudiced perſon that I could not for an inſtant mean to aſſert that God in his *divine* nature died for mankind; and indeed the very contrary is particularly noticed in the ninth page of my diſcourſe; and, therefore, when I ſaid that "God died for man," it was, of courſe, underſtood and implied, that he died in his *human* capacity.

If the Reviewer means to intimate that *Chriſt* was not *God*, he muſt inſinuate contrary to our eſtabliſhed religion, and would therefore do better by attacking the whole of the clergy in a body. Let him refer to 1ſt chap. of St. John's Goſpel; for, when the apoſtle ſo plainly declares that the word was, not only in the beginning, *with* God, but actually *was* God, ſurely nothing can be more deciſive. For this would be utterly impoſſible without admitting a perſonality. He was alſo a Creator; for, the ſame goſpel ſays "all things were made by Him." And then the evangeliſt ſays, "He was *in* the world, and the world knew Him not."

Let him refer to the following parts of ſcripture: 25th verſe of the 1ſt of Romans: 1ſt chap. of Hebrews: 3d verſe of the 1ſt of Hebrews; 19th verſe of the 5th chap. of John: 9th verſe of 2d chap. of Coloſſians: the 58th verſe of the 8th of John: the 10th verſe of the 2d of Zechariah: the 31ſt chap. of Jeremiah. Let him compare the 17th of Exodus with the 10th of St. Paul's 1ſt epiſtle to the Corinthians, and let him compare the

21ſt chap. of Numbers with the ſame. It will be found, on compariſon, that it was the opinion of St. Paul that the Jehovah who conducted the Iſraelites through the Wilderneſs, was no other than Chriſt. Let him compare the 6th of Iſaiah with the 12th of John. In ſhort, numerous might be the quotations to juſtify me in calling Chriſt, God.

I am, Sir, your obedient humble ſervant,

THOS. JS. TWISLETON.

REMARKS ON CHALMERS'S ESTIMATE.

TO THE EDITORS.

GENTLEMEN,

IN your Review for March laſt, which affords me much entertainment and inſtruction, I find your remarks on Mr. Chalmers's Eſtimate, &c. particularly intereſting. But though you allow him a great ſhare of well-merited praiſe as a political arithmetician, his ideas of moral arithmetic provoke a laugh, and leave the reader in want of an explanation.

I am ready, with him, to give all due credit to the powers that be, for the beſt intentions, and ſhall always remember with gratitude the noble exertions that have been made to oppoſe the powerful torrent of bad principles we have lately had to contend with. But the Anti-Jacobin Review and Mr. Cobbett, as well as Lord Grenville and Mr. Windham, &c. have taught me not to think the peace Lord H——y has made for us by any means ſuch as this country, in the flouriſhing ſtate of its commerce, and with all its reſources and acquirements, might have demanded. Why then ſhould we congratulate ourſelves on the cringing, or, at leaſt, too conciliating, diſpoſition diſplayed to Buonaparte? as if we were obliged to him for making peace with us at any rate, however precarious, and he had it in his power to dictate to us the terms: when, perhaps, we never could have carried on the war to greater advantage. Surely this does not ſavour of the old Britiſh ſpirit.

The evils of war, all muſt allow, are very great, but there are many evils of the firſt magnitude we have avoided by entering into it, that ought to be put in the balance, when we debate on peace or war. Not however to enter too minutely into thoſe occaſioned or avoided by it, I fear the ſo much complained of dearneſs of proviſions muſt in ſome meaſure be reckoned among the former; though I cannot help thinking two or three ſucceſſive years of unfavourable ſeaſons, independent of other reaſons, may ſufficiently account for it; and the great influx of wealth, real or imaginary, has ſtill added to the miſchief. When I ſay imaginary, I allude to the prodigious increaſe of paper currency within theſe few years; hardly a village being now without its bank.

By theſe, as you have obſerved, the farmers may have ſometimes been aſſiſted, perhaps, to the apparent temporary detriment of the public; as they may have been thereby enabled to keep back their produce, while there was a proſpect of an advance in price, which the general account, from all parts of the country, of a great deficiency of crop, opened to their view. I believe too, theſe alarming accounts were not without foundation (unleſs in the county of Kent, which ſeems to have been peculiarly favoured in the year 1800), and if ſo, as high price certainly tends to leſſen conſumption, and has likewiſe occaſioned an immenſe importation, may it not in ſome meaſure

meaſure be ſaid to find its own remedy? Has not the reſult ſhewn that we have been indebted to high prices for the neceſſary ſupply?

Had the corn been all threſhed out and brought to market before Chriſtmas in the years alluded to, it muſt have been bought up by the large factors; (ſuppoſing it more than ſufficient for preſent uſe,) of courſe it would have been in fewer hands, and in worſe preſervation than if left in the hands of the farmer, and with a claſs of people much more likely to combine together to raiſe the price. If, on the contrary, the factor had not bought on ſpeculation, when the markets were thus abundantly ſupplied by the farmer's eagerneſs to ſell his corn, (be the cauſe what it may, want of money, or fear of a decline in price,) might not the conſequences have been fatal to the country, by giving the appearance of plenty, and encouraging conſumption, ſo as to leave us abſolutely in want before the harveſt?

When we conſider the ſubject in this light, country banks may, I think, not be ſo great nuiſances to the public as at firſt imagined; eſpecially as ſometimes the little farmer may, by their aſſiſtance, have it in his power to partake of the beſt price the year will admit of, and in other reſpects be able to cultivate his farm to the greater advantage: and what law ſhall prevent him from availing himſelf of this accommodation?

As to the little farmer's keeping back the produce of his land, ſo as to create an artificial ſcarcity in the midſt of plenty, I can hardly admit the poſſibility of it; as it muſt ſooner or later come to market: and it is even running greater hazards than moſt of the larger kind of farmers approve of, to keep much of their crop till harveſt; as I have known frequent inſtances where they have been conſiderable loſers by the practice, from the periſhable nature of the commodity, as well as fluctuation in price.

Few, I believe, will deny the *impolicy* of keeping corn beyond the year in *ſcarce times;* to ſay nothing of the *iniquity* of it: but as to the *right* every man has to diſpoſe of his own property in his own way, it will not be ſo eaſily given up.

You ſay, "The caſe of the farmer and merchant is materially different; the latter has an abſolute and unlimited right over the articles in which he deals; he may, if he pleaſes, bury them in the earth, or commit them to the flames: but not ſo the farmer; his right over the produce of the land is neceſſarily limited, becauſe that produce is eſſential to the preſervation of the people; and the exiſtence of the right contended for would enable the farmer to ſtarve the whole community. Both Divine authority and human reaſon demonſtrate, beyond all poſſibility of doubt, that no ſuch right over the indiſpenſible neceſſaries of life can poſſibly exiſt in any deſcription of perſons."

If I am not *mistaking* *, you advance here more than you can defend, and ſeem to juſtify the deteſted well-known policy of the Dutch in burning their ſpices in plentiful years: in the ſame manner ſugar, wines, and other articles of merchandize may half be deſtroyed to enhance the price of the reſt. The manufacturers of woollens, linens, &c. may take the ſame

* I uſe the word *mistaking* with ſome degree of diffidence, though I have Lowth for my authority: as I have obſerved you, whom I look up to as the ableſt critics, and moſt correct writers of the day, frequently make uſe of the word miſtaken in the ſame ſenſe.

methods, without being called to account for it; for theſe are not ſo neceſſary as bread, and the public would not be in immediate danger of ſtarving without them. But in the preſent cultivated ſtate of ſociety the former articles are almoſt become neceſſaries of life, and clothes in this climate, I believe, you will allow to be abſolutely ſo. The ſelfiſh principle that predominates in theſe merchants or manufacturers is alike odious and inimical to ſociety with the farmer, who hoards his crops beyond a reaſonable time, to extort an exorbitant price for his commodity. The iniquity of theſe proceedings in either cannot be too much reprobated; but ſtill, if this liberty in the diſpoſal of his property be granted to the merchant, ſurely the farmer, as ſuch, if an equally good man, is at leaſt equally uſeful in ſociety with the other, and ought to be allowed the ſame liberty of conſcience.

All, then, in this land of liberty, have (as appears to me) an abſolute and undoubted right over the articles in which they deal, and, I hope, ever will have; though the farmer offending in his line is in foro conſcientiæ more criminal than the merchant and manufacturer in theirs; but in the ſame proportion only as food is more neceſſary than raiment or luxuries.

Your own ſagacity and experience will make it almoſt impertinent in me to add, that daily abuſes occur in every line of buſineſs, and, I believe, I may ſay, every profeſſion, when in the hands of bad men; but, though they are not on that account the more juſtifiable, I fear they muſt be reckoned among the unavoidable evils of ſociety.

I hope you will excuſe the freedom of theſe remarks, when they come from one who may be ſuppoſed impartial and unprejudiced; as I aſſure you I am neither banker nor farmer, but, with great reſpect,

Canterbury, Your moſt obedient ſervant,
April 13th, 1802. AN ANTI-JACOBIN.

MISCELLANIES.

CLERICAL RESIDENCE.

TO THE EDITOR.

SIR,

UPON the ſubject of Clerical Reſidence I do, for one, certainly wiſh, that a ſufficiency ſhould be provided for every clergyman's family, wherever his cure of ſouls is ſituated; and then I ſhould wiſh every clergyman, except in very particular caſes, to reſide; but in a political ſyſtem which is grown out of circumſtances, as ours has done, theſe ſalutary meaſures will, I fear, be found replete with inſurmountable difficulties. I am not indeed in the firſt place perfectly convinced that any *parliamentary* regulation upon this head is either ſtrictly conſtitutional or adviſeable, as ſound policy. It appears to me to be interfering with the ſpiritual conduct of our clergy, the regulation of which ought, perhaps, to be left entirely to the church itſelf. At all events, the more matters of this kind are left to find their own level the better; for we do not at all interfere in this way, with the place, or method, in which commercial men conduct their affairs. We do not compel a man to conduct the whole of his buſineſs himſelf; neither do we inſiſt upon his reſidence at the ſcene of it; and, I confeſs,

confeſs, I have no idea that the clergy ſhould be treated like ſlaves any more than others; indeed I think that the ſyſtem of curates is abſolutely neceſſary. I am far from thinking that the eſtabliſhed church is leſs reſpectable in any reſpect than it has been at any former era: but the true ſecret of the preſent diſturbed ſtate of things is, "that a ſyſtem has been ſuffered to grow into ſtrength in its nature, connected with the nature of man, directly ſubverſive of the eſtabliſhed church." I do not believe that the firſt abettors of Methodiſm included any thing inimical to the State in their firſt deſign, but exactly the reverſe: I am convinced that it has had its uſes; and that the inconveniences it now threatens might, with the utmoſt facility, be warded off. The popularity of the methodiſts ariſes from a variety of crafty political meaſures, but principally from the innate love of variety in the human heart. They regularly change their miniſters once a-year; and ſo long as they are allowed to do this, to compel the clergy to reſidence will only be to increaſe the evil; for, unfortunately, this itch for variety is now extending faſt from their religion to ſtate affairs; it is therefore my opinion, that they ought to be compelled to reſidence much rather than the clergy. Another meaſure, Sir, which ought immediately to be taken is, to build chapels under the Eſtabliſhed Church, in all thoſe places where population has exceeded the piety of our anceſtors, which is the caſe in almoſt all the villages in commercial countries; for diſſenters have principally increaſed their numbers in villages of this deſcription. Give the clergy, Sir, as great advantages as you can; and they muſt ſtill have a very formidable opponent to contend with in methodiſm. The miniſters of that deſcription are familiar with the people, and particularly with their women, whom they meet in bodies ſeparate from the men, to hear them give in their *experience:* i. e. ſay all the pretty things of themſelves which their minds can ſuggeſt: in return to which the confeſſor gives them ſome good advice, ſqueezes their hands in a moſt affectionate manner, and perhaps, ſometimes, ſeals his advice with the kiſs of charity. Now, Sir, it is natural to ſuppoſe that this is all very pleaſant to poor women whoſe huſbands are unfeeling brutes, and much leſs poliſhed in every reſpect than their mild, loving father confeſſor. To the men too is held out an incitement to their ambition, which is equally pleaſant; they are called upon to go to prayer, which, having got off a few good prayers by memory, they do wonderfully well: by and by they are appointed claſs-leaders; and, at length, arrive, after certain years of probation at that pleaſing art of confeſſing the women, the ſummit and glory of methodiſm. I always indulge my ſervants with the liberty of worſhipping where they pleaſe; but unfortunately my man William got this glory of methodiſm into his head, and being a good handſome lad, there was no driving it out again. The dirt of my horſes was no longer compatible with the fairneſs of William's hands; and he began to ſmell ſo ſweet of lavender water, whenever I had the honour to come near him, that I had little hopes of any farther attention to his former occupations, and ſo we parted; he to profit by a riſe in the ranks of methodiſm, and I, from the moral I had learnt to draw from his conduct. I know nothing, Sir, that can ſtand againſt ſuch a ſyſtem as this, but real, pure, genuine Chriſtianity, freed from all human artifice. This I ſhould recommend to the patronage of our governors, and the ſpread of it to the indefatigable attention of our clergy.

I remain, Sir, yours, &c.

IBTA.

TO THE EDITOR.

SIR, *January 28th*, 1802.

READING in your laſt Number, your review of the Rev. J. Malham's publication on the ſubject of Non-reſidence, and the unreaſonable interpretation of the laws inflicting the penalties on the Clergy for the neglect of this part of their duty; it appeared to me, that the juſtice and force of many of the author's remarks, muſt be acknowledged by every one who reads them; the neceſſity of ſome amendment in thoſe laws ſeemed evidently clear, as no plea, however reaſonable and juſt, and acknowledged to be ſo by the judges themſelves, exempted from the penalty to its full amount. By ſome late deciſions in our Courts, one inſtance occurred, where a Rector conſcientiouſly diſcharging his own duty, did actually incur the penalty for not reſiding in his parſonage, although it was clearly proved that he had no parſonage, in which it was poſſible for him to reſide. It certainly muſt be acknowledged a ſerious and important ſubject; for the reform of the evils that exiſt on either ſide of the queſtion, it will require cool deliberate conſideration; and there is no doubt it will have, by the Legiſlature, all the attention its importance demands.

When the Church and its intereſts in this matter are before the two Houſes, the legiſlative enquiry into another law, in which the Clergy are particulary intereſted, appears to me eſſentially neceſſary, for the intereſts of religion itſelf, as well as its Miniſters; a law, which according to ſome deciſions in our Courts, is more oppreſſive in its application, than any againſt non-reſidence, and without any motives of religion or morality to enforce it. It has been remarked, with great truth and juſtice, that no order of men have ſtood forward with more activity in exertion, or more liberality in example in all public national concerns, during the late arduous conteſt, than the Clergy of the Eſtabliſhed Church; this, the voluntary contributions, &c. &c. fully teſtify; and in every point of view as men, and as Miniſters of the National Eſtabliſhment, they claim the protection of Government from all unjuſt oppreſſion; and to be maintained, at leaſt equally with all other orders of men, in their rights and privileges.

It is by law determined, and by the beneficed Clergy chearfully acknowledged, that they are to bear an equal and juſt proportion of all parochial rates; but ſurely the terms equal and juſt cannot, upon any principles of juſtice or equity, be applied to the preſent interpretation of the law reſpecting the aſſeſſment of the church revenue; for what fair reaſon can be aſſigned for thus diſtinguiſhing the property of the Clergy in a manner ſo injurious and oppreſſive? Were the tithes ever at any period the property of the State? Can the legiſlative power at this day paſs an act of incloſure commuting tithes for land, without the conſent of the Rector? A conſent, in my opinion, it would be for the intereſt of religion, and the real welfare of the country, never to grant. When land is purchaſed or farms hired, is it not known and acknowledged, that a tenth part of the produce is, by law divine and human, appropriated for the ſupport of the miniſters of religion? Is it not known that the land is to be cultivated by, and at the expence of, the occupier, that the Clergy may be as much as poſſible exempted from the cares of ſecular concerns: for which purpoſe are they not reſtrained by law and their own ſolemn oath not to trade or farm any way for profit? It is not poſſible, indeed, that they could cultivate the tenth of every man's land, nor do I underſtand how it is poſſible they could be charged with the

expence

expence of its cultivation. One man has a ſpeculative and experimental turn, and wiſhes to aſcertain what may be done by every poſſible varied mode of tillage; and in theſe experiments to gratify himſelf, expends double or treble the ſums that may be neceſſary in the ordinary methods of farming, and perhaps without any return adequate to ſuch extraordinary expenditure; but is the clergyman to be injured on this account? ſurely not. Another man through ignorance, indolence, or neglect, farms to great advantage, expending very conſiderable ſums, for very ſmall returns; but is the miniſter of the pariſh to pay for his ignorance or indolence? And as from the various turns and diſpoſitions of men, and their different modes of conduct, it would be totally impoſſible to charge upon the clergy a tenth part of the expence of the culture of the land, every man muſt ſee the abſurdity of the idea. But I would here aſk, whether thoſe, who are ſo deſirous to preſs this upon the Clergy, ever propoſe it to the lay impropriator, who, in all ſtates of cultivation, and under all the moſt expenſive improvements, ſends his team into the fields and takes his tenth into his own yard? This at once ſettles the queſtion of who is to bear the expence of culture. Indeed, let me again repeat, every man who purchaſes or who hires land, knows well all the legal burdens that are upon it, civil or religious; and although there are unhappily men among us, who conſider all religion as unneceſſary, and of courſe its Miniſters an incumbrance; yet ſtill more unhappily there are others, who, by the plauſibility of falſe reaſoning, have been induced to lend their aid to the former, who, without ſuch aid, would have ſunk into their own inſignificance. Upon the ſubject of tithes, men have been fatally miſled; to ſpeak or write upon the preſent mode of ſupporting the Clergy, as being injurious to agriculture, and hoſtile to improvement, is certainly not the ſentiment or language of a believer in divine revelation; for, is not its plain meaning unequivocally expreſſed, clearly this, I will not devote my time and the powers and talents God has intruſted to me, if my ſucceſs, or at leaſt my comfort and happineſs in that ſucceſs, are to depend on his bleſſing from whom I derive my powers? But independent on all religious views of the ſubject; that tithes are not any real bar to improvement, as it regards the return in profit to the improver, has been fully proved by ſome very able writers; and it is now reaſonably hoped, that not only the Legiſlature, but every liberal and unprejudiced mind, has ſeen the folly and abſurdity of the idle, weak, unſcriptural declaration of agricultural writers, all whoſe premiſes are falſe, and their deductions from them as unjuſt, as they are erroneous.

But to ſpeak particularly to the ſubject that urged me to take up my pen; it has been contended, and it has been ſo decreed in our Courts, that the beneficed Clergy may be aſſeſſed to the full amount of the property ariſing from the land, while the cultivator is to be aſſeſſed only to his rent, without any regard to the value of his produce.

Suppoſing the poor's rate to be only one ſhilling in the pound at the time this decree was made, or verdict given; if the principle is in itſelf legal and juſt, it is equally legal and juſt in its application when the poor's rates are from twenty to thirty ſhillings in the pound, as they actually have been during the late heavy preſſure, from the dearneſs of every article of proviſion ariſing from the land, or ſupported by it; and during theſe times of difficulty and diſtreſs, it is a fact, that a very large proportion of the Clergy have not received near a moiety of the value of their legal right; and if the law reſpecting the aſſeſſment of this legal property, is intended as a rod, to

be held over them in terrorem, in order to prevent any attempts to do juſtice to themſelves and their families, or to make any proviſion for their widows and orphans, could there have been a more wicked or inſidious mode of oppreſſi g them?

That this may be underſtood, let a particular caſe be ſtated. After an expenſive educ tion, a young man enters into holy orders, for whom the right of preſentatio to a living has been purchaſed by his friends, perhaps with his full ſhare of patrimonial property. His predeceſſor, a man of independent fortune, and of a quiet, or indolent turn of mind, regardleſs of his ſituation as a truſt, had, without enquiry, received 200l. per annum as a compoſition for tithe, worth to an impropriator who takes in kind 6 or 700l. a year. His ſucceſſor, young, ſingle, and unacquainted with ſecular concerns, proceeds upon the ſame plan, without any knowledge of the real value of his legal right: he marries, and an increaſing family painfully convinces him, that his receipts are unequal to his neceſſary expenditure, and he is compelled to make ſome enquiry whether this can in any degree be remedied, and the reſult is an additional 100l. per ann. upon the rent of his tithes. Reaſonable in his own mind, and unſuſpecting in his nature and diſpoſition, he merely propoſes the increaſed rent, without any ſpecific conditions; and what is ſtill worſe, at the requeſt of his tenants, agrees for a certain term of years. Theſe perſons ſaw their advantage, and no ſooner is their rent paid, than a veſtry is called in order to aſſeſs the parſon. As this is legal, it muſt be complied with, and it happened that the poor's rates, from exiſting difficulties, were at that time twenty-five ſhillings in the pound; and, at this rate, the clergyman's 300l per ann. muſt be aſſeſſed, that is 25l. per cent. above his income to the poor book only, excluſive of all government taxes, and ſeparate from the juſt claims of Butcher, Baker, &c. And not only this, but I believe the pariſh officers have a right to diſtrain for the deficiency, and ſell his furniture; his tradeſmen may certainly arreſt him, and throw him into priſon; his wife and children muſt be ſupported by their friends, or be taken into the workhouſe; the church be ſhut up, and divine worſhip ceaſe.

The queſtion is not, whether this ever has been done, but whether it may be done; whether it actually is the law, and as the law, held as a rod over the Clergy to overawe them, and deter them from any attempts to do themſelves and their families juſtice. But ſurely in ſuch a painful ſituation, our Legiſlature will not long leave the parochical Clergy of the national Church, nor a Britiſh Houſe of Peers confirm ſo ruinous a deciſion of the lower Courts, ſhould an appeal be made to this ſupreme Court of Judicature. It is for the comfort of all who reverence and value our conſtitution, that we have a Bench of Biſhops, who as guardians of the rights and property of the Church, are not aſleep upon their poſts; while our Judges alſo take every opportunity of expreſſing their faith in the Chriſtian revelation, and to acknowledge it as the ſource of their own happineſs and comfort. Religion and its intereſts now call for the united efforts of all orders of men in the ſtate, to counteract the deſigns of the Infidel and the Jacobin; and ſince much has been urged upon the neceſſity of paſtors and their flocks living in harmony and peace, can any thing ſo effectually promote this as a juſt and equitable interpretation of the laws in their behalf, placing the Clergy out of the reach of oppreſſion?

That they are as liable to be parochially aſſeſſed, as any other order of men

men in ſociety, they never wiſh to deny or diſpute; but they do aſſert, that upon principles of equity, it ought to be according to an ad valorum aſſeſſment upon all viſible property. Reſpecting the farmers and themſelves, let land, or let produce be aſſeſſed, and the burden will fall equally and not ruinouſly heavy upon either. It may be neceſſary here again to refer to what has been already ſaid upon bearing a ſhare of the expence of tillage, only adding, that the impropriator's eſtate in the tithes, deſcends to his heirs; and the Clergy leave their families expoſed to every difficulty from the loſs of all. And yet, againſt the Miniſters of Religion alone are theſe abſurd objections to their rights ever made. The ſubject is moſt ſeriouſly important. An allwiſe God, to Patriarchs, Jews, and Chriſtians, from the very commencement of the diſpenſation of grace to its concluſion, has allotted the tenth as tithe, to be paid to an everlaſting prieſthood. On this determination of tithe, by unerring wiſdom, human laws are founded, however ſome men would conſider the civil right to the tenth, as altogether diſtinct from the right divine. From the authoritative confirmation of ſo dangerous a diſtinction, may we ever be preſerved. All propoſed commutations have a tendency to ſuch fatal diſtinction.

Reſpecting the impropriators who take their tithes in kind, it has been urged that this is not ſo injurious to the land occupiers, as the rents that ſome of the Clergy have demanded for the vicarial tithe of a produce the moſt expenſive of all others in its cultivation, the tithe of hops.

This objection is moſt unfortunately urged, becauſe it is a fact that in many pariſhes, hops are a great tithe, and are claimed as ſuch by the lay impropriator. There can be little doubt but this is, ſtrictly ſpeaking, an illegal claim, becauſe hops, as a tithe de novo, muſt be vicarial; but by whatever colluſion they became in the firſt inſtance rectorial, preſcription eſtabliſhes the impropriator's claim; and at Farnham, where the planter pays a rent double if not treble above moſt other parts of the kingdom, they are by an impropriator actually taken in kind, and his right to the tenth buſhel, when picked, has been confirmed by the Houſe of Lords, in contradiction to a verdict given in the Court of Exchequer. And in four or five pariſhes in the neighbourhood of that wherein I live, this tithe is in the hands of lay impropriators, who put a much higher rent per acre upon them, than has been paid to the vicars in the ſame neighbourhood; and yet, if any of theſe vicars, whoſe property with their life is loſt to their families, propoſes a ſmall advance, he meets with the moſt injurious treatment; of which I could relate ſome very ſingular inſtances that have occurred within my own knowledge.

As nothing is more common than charges of avarice and oppreſſion againſt the Clergy; for the refutation of ſuch a charge I will relate a fact, known by myſelf, upon moſt unqueſtionable authority. *Four* occupiers of land, reſiding in three different pariſhes, in one year, from one article of produce only, had a return of not ſo little as TWELVE THOUSAND POUNDS; a greater ſum might be ſtated without exaggeration; and this, let it be obſerved, from one article of produce in one year only, and that the property of only four occupiers in the three pariſhes in which they held their farms, and in none of theſe pariſhes did the Clergyman receive more than 200l. per ann. as a rent for the tithe of the whole pariſh, and that a rectory of conſiderable extent; in the other pariſhes the compoſitions paid to the Clergyman were conſiderably below that ſum. Let me then aſk every honeſt candid mind, are the Clergy an oppreſſing or an oppreſſed

order

order of men? And permit me to conclude theſe remarks with again obſerving that for the intereſts of religion, their legal rights ought to be defended, and the poſſeſſion and enjoyment of their property ſecured; bearing equally with others, all neceſſary burdens upon that property; this would prevent quarrels, diſſentions, and impart a principle of comfort to the minds of the Clergy as huſbands and fathers, that wou'd beſt enable them to devote their time and talents to the due diſcharge of the duties of their ſacred functions.

Submitting theſe reflections to your determination, I remain,

With reſpectful Eſteem, your's, &c.

A CONSTANT READER.

P. S.—Leſt it ſhould be ſuppoſed that what has been remarked upon aſſeſſing the Clergy ſo oppreſſively to the poor's rates is only an imaginary evil, never experienced to any injurious degree by one individual of that body; I can aſſure you, Sir, that ſeveral inſtances of very cruel treatment have occurred under my own obſervation; one in particular in which I had ſome intereſt: a very reaſonab'e and moderate riſe being made, it was remarked by the agent for the Clergyman, that the ſum agreed for was to be free of all deductions whatſoever; this unhappily was a remark only verbally made to them, and not afterwards inſerted in the inſtrument drawn up by the Attorney. In conſequence of this omiſſion, his whole income was charged with the poor's rate, which was conſiderable, and he was legally compelled to pay, by which his living was rendered of little value, and himſelf and family were great ſufferers.

Religious Instruction.

TO THE EDITOR.

SIR,

YOU will perceive by the annexed advertiſement, which has been ſent round this Univerſity, that the intereſts of religion are not totally neglected. I have ſent it to you, becauſe I thought it would be proper for your publication. I am your's, CANTAB.

(Copy.) *Cambridge, Feb.* 25, 1802.

The late Rev. John Hulſe having bequeathed to the Univerſity of Cambridge, certain eſtates for the advancement of religious learning, and having directed in his will that out of the rents and profits, ſo ſoon as annuities and other incumbrances would admit, an annual ſtipend ſhould be given to ſome "learned and ingenious perſon of the degree of Maſter of Arts, or of Batchelor or Doctor in Divinity, and of the age of thirty years or upwards, and then reſident in the ſaid Univerſity, as ſhall be by the Vice Chancellor, the Maſter of Trinity College, and the Maſter of St. John's College (appointed truſtees for the diſpoſal of this benefaction) or any two of them, thought the beſt qualified, and by them, or any two of them, ſucceſſively elected for any term, not exceeding five or ſix years, in order to compoſe ſome proper and judicious anſwer, or anſwers, every year to all ſuch new and popular or other cavils and objections againſt the Chriſtian or Revealed Religion, or againſt the Religion of Nature, as may in the opinion of the ſaid Truſtees, or any two of them, ſeem beſt or moſt proper to

deſerve

deſerve or require an anſwer, whether the ſame be ancient or modern objections, but chiefly ſuch as are moſt modern, and eſpecially ſuch as have appeared in the Engliſh language of late years againſt Chriſtianity: and which may not ſeem to have received a full and ſufficient anſwer, if any ſuch there ſhall be, unto the year preceding ſuch election; as likewiſe to be ready to ſatisfy any real ſcruples or objections in a private way that may be brought, from time to time, by any fair and candid enquirer againſt the ſame; ſuch writer to be called *The Chriſtian Advocate*; and ſuch his written anſwer to be in Engliſh, and only againſt notorious Infidels, whether Atheiſts, or Deiſts, not deſcending to any particular controverſies or ſects among Chriſtians themſelves, except ſome new or dangerous error, either of ſuperſtition or enthuſiaſm, as of popery or methodiſm, either in opinion or practice, ſhall prevail; in which caſe only it may be neceſſary for that time to write or to reaſon againſt the ſame; and ſuch treatiſe or treatiſes to be every year printed; the expence whereof ſhall be deducted out of the ſtipend, and the remainder ſhall be paid or given every year to the ſeveral authors ſucceſſively as a reward for the ſame. But no perſon ſhall be ever re-elected, or at any time, after he has once filled the ſaid office, appointed thereto again." The Vice-Chancellor, the Maſter of Trinity College, and the Maſter of St. John's College, do hereby give notice, that the eſtate appropriated to the office above mentioned, under the preſent annuities and incumbrances, admits of an annual ſtipend of forty-five pounds to be given to the perſon who ſhall be elected to the ſame; and that ſuch perſons as may be deſirous of becoming candidates for the ſaid office, being qualified as the Will directs, do give in their names to the Vice-Chancellor, on or before Monday the 11th of December next: the election to be on Chriſtmas-day or within ſeven days after.

"*All is not gold that glitters!*"

TO THE EDITOR.

SIR,

I HAVE juſt read an excellent Sermon with this title, "Dearneſs occaſioned by Scarcity, not Monopoly, and the Duties of Men ariſing out of the Circumſtances of providential Viſitation." The author very modeſtly omits his name in the title page; probably from the ſuppoſition that ſome names are no great recommendation to a book; as there are ſome perſons who ought not to obtrude themſelves on the public notice.

But in the dedication, the author ſigns his name and alludes to circumſtances which for his credit the world ſhould forget.

I know nothing of the object of this dedication, who is here deſcribed as a pattern of all excellence, but I remember the old proverb—*noſcitur a ſociis*. I wiſh that his character for purity may ſtand ſo immaculately clear as to ſupply the deficiency of, or to "ſhed rays of glory" on, that of his friend.

Highly do I approve of the feeling and expreſſion of gratitude; but *eſt modus in rebus*: let not gratitude be expreſſed by fulſome adulation, nor let the awful ſcenes of a future world be profanely introduced to point a compliment or to turn a period. "If, finally (ſays Mr. H.) it be permitted me to appear before the judgment ſeat of Chriſt in a robe of white, whoſe ſtains are waſhed out, if with my beloved children in my hand it be vouchſafed

ſafed me to hear the bleſſed ſentence—"Well done, good and faithful ſervant," may it add another ray to your own crown of glory, that in the hand of Providence you have been the human inſtrument of my own acceptance, and of the bleſſedneſs of others"—*Dedication.*

I would now aſk, whether the author, as an honeſt man, could ſay all this? Does he not know ſome circumſtances which would operate as a *little* drawback on this panegyric? Is all gold that glitters? Virtue and vice are ſtill the ſame, whether in a *maſter* or a *ſervant*; an injudicious friend is the worſt enemy. I ſhall paſs the author's Macænas over in ſilence; for no one is compelled to utter all that he knows, but the author's high panegyric will make ſome enquire, whether his patron deſerves all that is ſaid of him.

CENSOR.

Observations on Oblations in the Sacrament Service.

TO THE EDITOR.

SIR, *Oxford, Jan.* 26, 1802.

YOUR Correſpondent, A. B. C. from Briſtol, has, as far as he has gone, ſatisfactorily anſwered the petulant Letter of "Old Faſhion," in reply to that of "Clericus:" and, in addition to the inſtance there mentioned, of oblations being offered to the clergy by the congregation, I beg leave to inform you, that the cuſtom is ſtill in exiſtence at Banbury, in this county; where the officiating miniſter derives a conſiderable portion of his emoluments from the oblations of his pariſhioners at the time of the adminiſtration of the holy communion: and I make no doubt the caſe is the ſame in many large market towns, where the regular income of the clergyman is extremely ſmall. But even had it not been ſo, I cannot but think it highly abſurd to ſuppoſe that the prieſt, in the name of himſelf and the communicants, beſeeches God to accept their oblation of the conſecrated elements; for, what are thoſe elements? a repreſentation of that actual ſacrifice and oblation of himſelf once offered to God by his Son our Saviour, for the ſins of the whole world. God was pleaſed to declare his acceptance of this oblation as an atonement for our ſins: how then can we deſire him to accept at *our* hands, what he has already accepted, and has made *our acceptance of it alſo* an indiſpenſible condition of eternal ſalvation? We receive in our body, it is true, only the elements of bread and wine; the figures of the actual ſacrifice; but in ſpirit, we "verily and indeed" take and receive that ſacrifice; or I and moſt of our clergy totally miſunderſtand the nature of the Lord's Supper. And, indeed, the whole tenor of the conſecration prayer, and the remainder of the ſervice are in uniſon with this doctrine. The oblation of the real ſacrifice of the body and blood of Chriſt was made to God *for us*; and the elements are offered to *our acceptance* by a ſolemn injunction of our Redeemer, as a pledge of our faith in and for a perpetual memorial of that moſt precious atonement: how then can we be ſaid to offer up to God and requeſt him to accept thoſe elements which, taken ſpiritually, are the very oblation which Chriſt has already offered for us, and which the Almighty Father firſt ordained, and afterwards moſt graciouſly accepted as a propitiatory ſacrifice? Surely, then, all that is left for us is, humbly to beſeech God to accept and bleſs our alms, receive our prayers, and approve thoſe oblations which the piouſly diſpoſed may offer for the ſupport of the miniſtry, at the cuſtomary

ſeaſon,

ſeaſon, for ſuch offerings. Well juſtified therefore are clergymen who omit the word "oblations" in thoſe places of worſhip where the cuſtom is diſcontinued.

There are ſome people ſo very old-faſhioned as to perſiſt moſt tenaciouſly even in miſtakes of their own making. I ſincerely hope I am in an error when I entertain the ſuſpicion that your correſpondent who lays down the law ſo poſitively may poſſibly be found to come under this deſcription.

I have been long expecting that "Clericus" would himſelf have defended his poſition: as he declined it, however, I was glad to ſee the ſubject taken up by ſo intelligent a perſon as your Briſtol Correſpondent.

I am, Sir, a moſt ſincere well wiſher to your publication, becauſe it has invariably for its object the ſupport of our moſt excellent Church Eſtabliſhment, both with reſpect to its doctrines and political relations, and beg leave to ſubſcribe myſelf your humble ſervant,

SACERDOS.

THE SCOTTISH EPISCOPALIAN CLERGY.

TO THE EDITOR.

SIR,

YOUR valuable Miſcellany for January laſt (owing to an accident) has not come into my hands till very lately, and my time has been much occupied ſince I received it: ſo that I have not had an opportunity, till this day, of expreſſing the pleaſure I derived from peruſing it. In page 89 of that Review, I find an addreſs to you from A. B. of Edinburgh, relative to your criticiſm on Dr. Campbell's Lectures, wherein the author gives you a high commendation for your cenſure of the remarks of the Britiſh Critic on that work. I am not qualified to enter into the merits of that part of his addreſs, having never read the Lectures or ſeen the remarks of which you have thought proper to diſapprove. *Non noſtrum eſt inter vos tantas componere lites.* But not contented with approving of what you have done in your critical character, he has made your Review the vehicle of an unprovoked attack upon the character of thoſe clergymen of the Church of England, who officiate in congregations of their own perſuaſion in Scotland. This he has done in terms, at beſt, not very polite; I might have ſaid, not even civil. I, Sir, have the honour to be one of thoſe men, whom he has thought proper to denominate intruders, and to charge with depredation; and though my opinion may differ from that of A. B. I hold my ſtation not ſo diſhonourable as to merit the title of intruder and depredator, more than that of A. B. whoever he may be; and I cannot ſit ſilent under a charge ſo general, ſo direct, and ſo undeſerved, without attempting to vindicate an inoffenſive body of men, from ſuch an aſperſion. I do not mean to retort A. B.'s ill language, or imitate his aſperity; but ſome of his aſſertions I muſt deny, becauſe they lead to miſchievous conſequences; and others I may be bold to contradict, becauſe if I am not miſtaken A. B. knows them to be falſe. For inſtance, he takes for granted, that "any one acquainted with hiſtory muſt alſo conſider the church as being diſtinct from and independent of all other ſocieties." This is artfully introduced as a thing by the by, and therefore its tendency does not ſtrike a ſuperficial reader; but the inſinuation evidently means to ſhow, that any church calling itſelf epiſcopal, is perfectly intitled to the protection of government, though

though its miniſters refuſe ſubmiſſion to the laws and ordinances of the ſtate. I verily believe the Scottiſh epiſcopal clergy think ſo. But where did they learn the principle? Not from him who wrought a miracle to pay the tribute. Not from him who has exhorted every ſoul to be ſubject to the higher powers;—the powers that be.

The Church of England is contented and happy in its connection with the other legal eſtabliſhments of the ſtate; is glad to have kings for nurſing fathers, and queens for nurſing mothers; and accordingly obliges all orders of the miniſtry to ſwear allegiance to the ſovereign upon the throne, and to utter and ſubſcribe a declaration of conformity to the Liturgy of the Church of England, *as it is by law eſtabliſhed*. Theſe things the Scottiſh epiſcopal clergy do not. Their biſhops have unanimouſly refuſed to do them, and therefore they may well argue for their independance of all other ſocieties. The Church of England diſclaims the principle, and abhors the practice of perſecution in any ſhape for erroneous opinions; nor will countenance any ſpecies of oppoſition to them, but fair argument upon rational grounds and the authority of ſcripture. But I think every reaſonable man will allow, that when any ſociety of men do by their practice render themſelves liable to cenſure, for refuſing to comply with the laws of the country wherein they live; if they are let alone, and ſuffered to enjoy their prejudices undiſturbed, the leaſt they ought to do is to be quiet, and not ſtep forth to expoſe themſelves and their diſloyal principles, by traducing others who do not incur the ſame reproach.

With regard to the validity of their orders, I do not wiſh to enter the liſts with A. B.—If he were acquainted with hiſtory, ſo far as it regards that church for which he appears ſo zealous an advocate, he would know that enough has been ſaid on that ſubject long ſince, which I do not wiſh to revive: *requieſcat in pace.*

A. B. is pleaſed to ſay, that the Engliſh biſhops have no authority in Scotland. Now, Sir, this is a propoſition which would prove too much, and therefore proves nothing. When I received my orders from an Engliſh biſhop, I was authorized to read and preach the Goſpel, in the congregation where I ſhould be *lawfully appointed thereunto*. I truſt I am, according to the act of toleration, lawfully called and appointed to read and preach the Goſpel in Scotland. But, Sir, I go farther. I do affirm, that if the Eaſt India Company choſe to appoint me a chaplain in Bengal, and I accepted the office, I have an undoubted right, in virtue of my ordination, to read and preach the Goſpel at Calcutta. But if epiſcopal ordination goes no farther than the dioceſe or diſtrict where it was conferred, how came the biſhops of Scotland to conſecrate a biſhop for America?

That the Scottiſh biſhops have repeatedly invited us to join in communion with them, I would wiſh to believe, becauſe A. B. ſo pathetically aſſerts it, did I not know the contrary to be the fact. I have lived in Scotland ſome years, and never heard ſuch coalition propoſed, except in one place (a country town) and there the Engliſh epiſcopal congregation did indeed reject the propoſal; becauſe the Scottiſh biſhop would inſiſt on the introduction of his own liturgy and uſages, which they know to be contrary both to the *doctrine* and *diſcipline* of the Church of England.

I am unwilling to purſue this unpleaſant ſubject any farther; nor have I taken up my pen in the cauſe with any other deſign, than to repel an unjuſt and unprovoked attack, upon the character and conduct of men, who have not merited ſuch illiberal treatment, and eſpecially from a quarter ſo unexpected.

unexpected. I truſt to your impartiality for the power of doing ſo, by the inſertion of this addreſs in your next number, and am reſpectfully,

Your Reader and Well-wiſher,

April 12, 1802. AN ENGLISH CLERGYMAN.

We are truly concerned that any part of our critical labours ſhould have tended to widen a breach which it was both our object and our aim to cloſe. But this we, unfortunately, find to have been the caſe, as well from the preceding letter, as from another which we have received from a Scotch Epiſcopalian Clergyman. The latter, however, is written with true Chriſtian temper, and breathes nothing but a ſpirit of conciliation;—that ſpirit which we earneſtly hope to ſee diligently cultivated by both parties.

DR. PALEY.

TO THE EDITOR.

SIR, *May* 4, 1800.

THOUGH I have accidental acceſs to moſt of the Reviews, yet I have taken your's from the firſt publication; at the ſame time I muſt confeſs, that I have continued it more in regard to the principle than to the manner in which it has been conducted. What I have been moſt hurt with is your violent attack on Dr. Paley: he is a man of whom I have very little perſonal knowledge, though I am no ſtranger to his general character. He has written ably and learnedly upon many important ſubjects, and is, moſt certainly, a formidable enemy to jacobinism and infidelity; and if we may judge from the high opinion ſome of our greateſt dignitaries of the Church entertain of him and his works, there cannot be any thing in them which can deſervedly call forth ſo much acrimony and bitterneſs. He has obtained preferment as the honourable fruits of his labour and talents. His firſt patron was the late Biſhop of Carliſle, who preferred him on account of the excellent Lectures he gave on Mr. Locke's Eſſay on the Human Underſtanding, while a public tutor in the Univerſity of Cambridge. The preſent Biſhop of Ely offered him the maſterſhip of a college, which he did not (for family reaſons) accept. The Biſhop of London gave him a prebend of St. Paul's, and the preſent Biſhop of Lincoln holds him ſo high in eſtimation for his Horæ Paulinæ and Evidences of Chriſtianity, that he has given him the precentorſhip of Lincoln. The Biſhop of Durham has preſented him to a valuable living, without knowing him otherwiſe than from his works. To attack a man of this deſcription is impeaching the judgment of a great part of the bench of Biſhops, as well as other men of ability and character. I muſt obſerve farther, that had you attacked Tom. Paine or Godwin, inſtead of Dr. P. you could ſcarcely have found for your purpoſe, language more degrading, or invective more debaſing. I can attribute this to nothing ſo ſatisfactorily, as to your miſconception of the man, or at leaſt I am confident that you muſt be unacquainted with thoſe parts of his character and his writings, which every good Chriſtian and loyal ſubject muſt highly approve. I am ſorry to aſſure you, from my own obſervation, that your attack on Dr. Paley, or any other man of ſimilar character, will loſe you many friends, will make your enemies triumph, and will materially injure the cauſe which you have worthily eſpouſed.

The Univerſity of Cambridge have, I conceive, very faithfully to their truſt,

truſt, examined their ſtudents in ſelect parts of Dr. Paley's Philoſophy, from which may be derived much uſeful information.

I am, Sir, your well-wiſher,

C. D. E.

The preceding letter, as our readers will perceive by the date, has lain by us, for more than two years, for which neglect we have to apologize to our correſpondent. Within that period we have had more than one occaſion to advert to different parts of Dr. Paley's writings; ſome of which, be it obſerved, we value as highly as our correſpondent, or any of Dr. Paley's admirers, can poſſibly do;—eſpecially his Horæ Paulinæ. For preſuming to cenſure one whom ſo many of our prelates have thought proper to reward, we have neither excuſe to make, nor apology to offer. Nay, had it been our lot to live in the days of HOADLEY, we ſhould even have preſumed to cenſure *him*, though *he* were indebted for *his* chief reward to a higher authority than that of a prelate, even at the riſk of ſubjecting ourſelves to the imputation of "impeaching the judgment of a great part of the bench of Biſhops, as well as other men of ability and character."—— If, indeed, reward from a biſhop be a fair ground of exemption from cenſure, *a fortiori*, muſt reward from the very fountain of honour be ſecured from attack. Such doctrine being admitted, not only the greater part of the clergy, but a very conſiderable portion of the numerous perſons whoſe names are inſerted in the *red book*, might write and act as they pleaſed, without incurring the admonition of the moraliſt, or the laſh of the ſatyriſt. We might, however, be juſtly charged with ſomething worſe than preſumption, if we were not able to juſtify our cenſure of Dr. Paley on good and ſolid grounds. So far from concurring with our correſpondent in the aſſertion, that this divine "is moſt certainly a formidable enemy to Jacobiniſm," we heſitate not to affirm, that in his "Moral and Political Philoſophy," the moſt determined Jacobin might find a juſtification of his principles, and a ſanction for his conduct. Let us aſk, for inſtance, whether Briſſot or Roberſpierre would have required any better juſtification of their rebellion and their regicide, than "the ſubſtitution of *public expediency* into the place of all implied compacts, promiſes, or conventions, whatſoever *?" Whether their conduct would have required any ſtronger ſanction than this broad propoſition affords—"The juſtice of every particular caſe of reſiſtance is reduced to a computation of the quantity of the danger and grievance on the one ſide, and of the probability and expence of redreſſing it on the other.—But who ſhall judge of this? We anſwer, EVERY MAN FOR HIMSELF †?" Some of the "*eaſy and important inferences*" deduced from this notable propoſition, are—"It may be as much a duty at one time to reſiſt government, as it is at another to obey it; to wit, whenever more advantage will, *in our opinion*, accrue to the community, from reſiſtance than miſchief ‡."—"The family of the prince, the order of ſucceſſion, the prerogative of the crown, the form and parts of the legiſlature, together with the reſpective powers, office, duration, and mutual dependency of the ſeveral parts, are all ſo many *laws*, mutable like other laws, whenever *expediency* requires an alteration, either by the ordinary act of the legiſlature; or, if the occaſion deſerve it, by *the interpoſition* of the people.—All civil *obligation* is reſolved into *expediency* §."

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* Moral and Political Philoſophy, vol. ii. c. 143. † Idem, p. 142.
‡ Idem, pp. 145, 146. § Id. ibid. Pp. 146, 147.

Leaving

Leaving Dr. Paley and his advocates to reconcile theſe notions, and the loyal admonition to ſovereigns "*that the phyſical ſtrength reſides in the governed*; that this ſtrength wants only to be felt and rouzed, to lay proſtrate the moſt ancient and confirmed dominion; that *civil authority is founded in opinion* *;" with the language of THE HOMILIES, we ſhall not inſult our readers by a ſingle comment on ſuch propoſitions; but merely aſk whether Jacobiniſm could have a more able advocate than Dr. Paley.

But we defy any man to produce a paſſage, from the works of either Pain or Thelwall, more truly miſchievous than the following introductory chapter to his Diſſertation on pr pe ty.

"If you ſhould ſee a flock of pigeons in a field of corn; and if (inſtead of each picking where and what it liked, taking juſt as much as it wanted, and no more) you ſhould ſee ninety-nine of them gathering all they got into a heap; reſerving nothing for themſelves but the chaff and refuſe; keeping this heap for one, and that the weakeſt perhaps and worſt pigeon of the flock; ſitting round, and looking on all the winter, whilſt this one was devouring, throwing about, and waſting it; and if a pigeon more hardy or hungry than the reſt touched a grain of the hoard, all the others inſtantly flying upon it, and tearing it to pieces: if you ſhould ſee this, you would ſee nothing more than what is every day practiſed and eſtabliſhed among men. Among men you ſee the ninety and nine toiling and ſcraping together a heap of ſuperfluities for one; getting nothing for themſelves all the while, but a little of the coarſeſt of the proviſion which their own labour produces; and this one, too, oftentimes the feebleſt and worſt of the whole ſet, a child, a madman, or a fool; looking quietly on, while they ſee the fruits of all their labour ſpent, or ſpoiled; and if one of them take or touch a particle of it, the others join againſt him, and hang him for the theft †."

The *text* is ſo much ſtronger, and more *luminous*, than the *expoſition*, that the former will be adopted with eagerneſs, while the latter will be rejected with contempt.

After telling the people that *ſuch* is the ſtate of ſociety, that the phyſical ſtrength of the country reſides in them, that their obligation to obedience is a mere matter of expediency, and that reſiſtance is juſt, whenever, in their own opinion, they may thereby improve their condition, it is of very little uſe to diſplay, with philoſophical coolneſs, the advantages reſulting from this ſtate of things; in increaſing the produce of the earth; in preſerving that produce to maturity; in preventing conteſts; and in improving the conveniency of living. The only conſolation for the inferior claſſes of ſociety, the only inducement to ſubmiſſion, (except that which ariſes from the fear of legal puniſhment) under ſo unequal (though ſo neceſſary) a diſtribution of the burdens and the comforts of life, is RELIGION; and the moral or political philoſopher, who ſeeks by ſubtle logic, to *argue* thoſe claſſes into obedience and reſignation, without calling RELIGION to his aid, will, ſooner or later, find himſelf egregiouſly deceived, and ſee his gaudy fabric, erected on the ſand of human reaſon, crumble into duſt. Can parts ſelected from a work replete with ſuch principles be proper for the examination of ſtudents at an univerſity? We cannot but think it the bounden duty of tutors wholly to reject a publication evidently fraught with much

* Idem. 125, 126. † Idem, ibid. vol. i. p. 105, 106.

miſchief; rather than, by the ſelection of parts, to direct the attention of their pupils to the peruſal of the whole. We muſt now leave it to our readers to ſay, how far we have made good our charge, and ultimately to decide between our correſpondent and ourſelves.

POETRY.

TO THE EDITOR.

SIR,

SHOULD the following lines be eſteemed worthy a place in the poetical department of the Anti-Jacobin Review, they are offered to the Editors of that invaluable publication with equal deference, reſpect, and gratitude, by their Obliged humble Servant,

A CONSTANT READER.

LINES WRITTEN AT ABERYSTWITH, JULY, 1800.

On viewing a ſingularly glowing Sun-ſet.

I.

THE ſultry noon-tide hours were paſt,
The ſun his lengthning ſhadows caſt,
With dazzling luſtre, all his own,
Athwart the curling wave he ſhone;
In one reſplendent column wide
His ſparkling rays beſtrode the tide,
And glitt'ring o'er the bold expanſe,
On the blue ocean ſeem'd to dance.

II.

Wrapt in delight, my eye ſurvey'd
With ſteady gaze the path he made;
'Twas pav'd with gems of richeſt hue,
The Amethyſt and Turquoize blue,
The glowing Ruby, Topaz rare,
And vivid Em'ralds mingled there:
While burniſh'd gold enrich'd the ground,
And diamonds blaz'd profuſely round.

III.

Long did this matchleſs cauſeway play
With ceaſeleſs motion o'er the ſea;
So long upon the beach I ſtood,
Watching the illumin'd flood.
The ſun had now fulfill'd his courſe
Tho' each bright tint yet fel his force,
Auguſtly grand, he ſought the wave,
And ſunk in his cerulean grave.

Charm'd

IV.

Charm'd with the ſcene his ſplendour form'd,
My heart elate, my fancy warm'd;
Fix'd on the deep, my ling'ring eye
Still ſought the precious jewelry:
But ah! the quiv'ring track no more
Stretch'd its rich path-way towards the ſhore;
The fleeting viſion now had fled,
And hid its gems in ocean's bed.

V.

'Tis thus, if worldly glories ſhine,
Reluctant, we their droſs reſign;
'Tis thus if pleaſure's ſparkling bowl
(Which freely quaff'd unnerves the ſoul)
No longer cheers the craving ſenſe,
We vainly ſeek its influence;
And peeviſh, of its joys bereft,
Fail to diſcern the bleſſings left.

VI.

Yet ſhall grey evening's ſober tint,
My heart with this juſt thought imprint;
My day of life, however bright,
Is haſtening to the realms of night;
Its taſk fulfill'd, its duties done,
My feebler body, like the ſun,
Muſt gradual ſink, nor leave behind
One trace or relick of my mind.

VII.

Ah glorious orb! did I fulfil
Like thee our common Maker's will,
Clouds might obſcure, and miſts ariſe,
Yet nought could wreſt me from the ſkies.
As I've the means, may my decline
But equal this day's ſet of thine!
The welcome cloſe I'll joyful greet,
Nor fear the promis'd dawn to meet.

CELIA.

LITERARY INTELLIGENCE.

New French Books, just imported, by J. Deboffe.

Hiſtoire Naturelle des Oiſeaux de Paradis, No. 3. fol.
——————— des Colibris, Promerops, &c. No. 19, fol. & 4to.
——————— des Oiſeaux d'Afrique, No. 18. do.
——————— des Oiſeaux d'Amerique, No. 7, do.
Deſcription des Plantes Graſſes, No. 16, do.
Ménagerie du Muſeum National, No. 4, fol.
Le Genie du Chriſtianiſme, par Chateaubriand, auteur d'Atala, 5 vol. 8vo. 1l. 5.
Hiſtoire de l'Expédition d'Egypte, depuis la Bataille d'Héliopolis, juſqu'à la Capitulation des Français, par le General Regnier, 8vo. 7s.
Eſſai ſur l'Emulation dans l'Ordre Social, & ſur ſon Application á l'Education, par Raymond, 8vo. 5s.
Soirées de Ferney, ou confidence de Voltaire, 8vo. 5s.
Les Abdérites, ſuivis de la Salamandre & la Statue, trad. de l'Allemand de Wieland, 3 vols. 8vo. 18s.
Le Dix Huit Brumaire oppoſé au Syſtéme de la Terreur, par Fiévée, 1s. 6d.
Le Nouveau Tableau de Famille, trad. de l'Allemand d'Auguſte Lafontaine, 5 vols. 12mo. 15s.
La Religion Romaine en France, 2s.
Fatime & Zoroë, conte Arabe. 4 vols. 12s.
Gonzalve de Cordove, par Florian (en Eſpagnol) 2 vols. 5s.
Bibliothéque Commerciale, par Peuchet, 8vo. Subſcription per Year of 24 Nos. 1l. 11s. 6d.
Recueil de Mécanique rélatif á l'Agriculture & aux Arts, 4to. 12s.
Eſſai ſur l'Art de la Verrerie, par Loyſel, 8vo. 6s.
Mémoires de la Société Médicale d'Emulation, 3 Année, 8vo. 8s.

TO CORRESPONDENTS.

WE requeſt P. C. to accept our thanks for the *General and connected View of the Prophecies relating to the times of the Gentiles,* which he has tranſmitted to us. It is a valuable little tract every way worthy of the talents and erudition of its author, with whom our reviewer of Mr. King's *Morsels of Criticism* had the pleaſure of being aquainted about ſixteen years ago; and whoſe principles he has always admired. When P. C. however, recollects that the *Morsel of Criticism* on Daniel's Prophecy of the *Mohammedan power,* was firſt publiſhed in 1788, and the *General and connected View* not till 1795, he will, of courſe, acquit Mr. King of *plagiarism*; whilſt we, who are well acquainted with the independent ſpirit of the author of the *View,* are perfectly ſatisfied that he is *incapable* of *borrowing* any interpretation without acknowledgment. The coincidence is ſingular, and furniſhes an additional proof that the interpretation, as we have it in the *View,* is juſt.

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